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View of Lichtenfels.

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THE

HISTORY OF GREENLAND:

INCLUDING

AN ACCOUNT OF THE MISSION

CARRIED ON BY THE

UNITED BRETHREN

IN THAT COUNTRY.

33821

FROM THE GERMAN OF DAVID CRANTZ.

WITH

A CONTINUATION TO THE PRESENT TIME;

ILLUSTRATIVE NOTES;

AND AN APPENDIX, CONTAINING A SKETCH OF THE MISSION OF THE BRETHREN IN LABRADOR.

Give me a theme to grace an Angel's tongue,
A theme to which a lyre was never strung,
Barbarian hordes, by Satan's craft enthrall'd,
From chains to freedom, guilt to glory call'd;
The deeds of men, unfriended and unknown,
Sent forth by Him who loves and saves his own,
With faithful toil a barren land to bless,
And feed his flocks amidst the wilderness.

MONTGOMERY, *MS.*

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IN TWO VOLUMES.

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THE present church of the United Brethren traces its origin to the ancient Bohemian church, known under the same appellation, which was founded in the middle of the fifteenth century by those persecuted Bohemians

and Waldenses who were determined to resist the temporal encroachments and spiritual errors of the Papal See. Watered by the blood of its martyrs, John Huss and Jerome of Prague, and deriving its episcopal ordination from the Waldensian bishops, it long maintained the Christian faith in purity, and spread itself in numerous flourishing branches through Poland and Moravia. But the unremitted violence of its adversaries, and the opposition of the secular power, at length reduced it to a languishing condition; and after having been once snatched from the brink of ruin by the timely assistance of the Church of England *, it ap-

* For a detailed account of the oppressions exercised against the ancient Bohemian and Moravian church, see *Crantz's History of the Brethren*, and *Risler's Select Narratives*. At the beginning of the eighteenth century, the deplorable condition of the Protestant episcopal church in Poland was well known in England, and an order of the privy-council was issued, March 10th, 1715, "for their relief, and for preserving the remainder of the said episcopal churches in Great Poland and Polish Prussia." Among the multitude of nobles and clergy driven from their native country in the reign of Ferdinand II., was *John Amos Comenius* (*Komensky*) who was minister of the Brethren at Fulneck in Moravia, from 1618 to 1627. In his exile, he wrote a compendious history of the Bohemian Brethren, to which he prefixed an *Address to the Church of England*, dedicating this book as his last will and testament to that church, to use it according to their own pleasure, and preserve it as a deposit for the posterity of the Brethren: "should God produce, (as he writes in the *Dedicatory Address*,) even out of these concussions, that which is better than we all can think: to wit, as he hath promised, that the gospel may at last pass away from sharply chastised Christendom to the other nations of the world; that so as it was long ago, our stumbling may be the enriching of the world, and our diminishing the riches of the Gentiles. *Rom.* xi. 12.

"The consideration of this so-much-to-be-admired eternal providence, doth greatly allay the grief which I have taken by reason of the ruin of the church of my native country; of the government of which, so long as she kept her station, the laws are here described, and set forth in view. Even myself, alas! being the very last superintendent of all, (senior bishop or president of the synod,) am fain before your eyes, O churches! to shut the door after me.

"But yet I would not have these things to be so taken, as if, in my solitude, and by my departure hence, I feared or foretold the final end of the church in my country. I know that the church, being founded upon the rock of eternity, cannot fail, viz. the Catholic. And yet examples testify, that particular churches are sometimes overthrown

peared to be totally extinct in the beginning of the eighteenth century. At that critical period, however, it pleased God suddenly to revivify the dying flame. A number of Moravian emigrants formed a new settlement at Herrnhut in Upper Lusatia in 1722, where they revived the ecclesiastical institutions and discipline of their ancestors, and united in a solemn covenant to follow Christ as their Head and Master, even under contempt, persecutions, and death.

This renovated church began at an early period to turn its attention to the deplorable state of the Heathen world, deeply sensibly of the duty under which it lay,

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by the hand of an angry God; that according to his good pleasure, others may be planted, or else the same elsewhere.

"This I, with full trust, expecting from the everlasting goodness, (if notwithstanding, God should call me to depart out of this life without present comfort,) will say with the last of these seven Maccabean Brethren martyrs, *Let the anger of the Omnipotent, which is come upon our generation for our sins, rest upon me,* (or cease in me,) *and my brethren.* 2 Mac. vii. 38.

"But to you, Friends, after the example of our eternal Master, we commend our well-beloved Mother, the Church. Take you now the care hereof in our rooms, whatever it shall please God to do unto her, whether to restore her amongst us, or, when she is deceased at home, to raise her to life elsewhere. You have just cause indeed to love her, even when dead, who whilst yet living, went before you in good examples of faith and patience, even now unto the third generation.

"God himself, when he took away and laid waste his people's land, city, and temple, because of their unthankfulness for his blessings, would still have the basis of the altar to be left in its place, upon which after ages, when they should be returned to themselves and to God, might build again. If then, by the grace of God, there hath been found in us, as wise men and godly have sometimes thought, any thing true, any thing honourable, any thing just, any thing pure, any thing to be loved, and of good report, and if any virtue and any praise, care must be taken that it die not with us when we die; and, at least, that the very foundation be not buried in the rubbish of present ruins, so that the generation to come should not be able to tell where to find them. And indeed, this care is taken, and provision is made on this behalf, by this our trust confided to your hands."

An English translation of this book was published in 1661, and the original Latin was reprinted in London in 1710.

to carry forth the light of the gospel, and, in reliance on the Divine Providence, endeavour to dispel some portion of that gross darkness which covered the nations. After maturely considering this important object, it sent out its missionaries in simplicity and lowliness, poorly supplied, indeed, with externals, but armed with a lively zeal, and an intense strength of faith. The seed which they were favoured to sow, grew mightily by the blessing of God, and prospered, till after the silent but most persevering labours of many years, its produce filled the wilderness with its fragrance, and gladdened the desert places of the earth with its beauty. There could not well be imagined an apter emblem of the Brethren's missions, than the grain of mustard seed, which "grew and waxed a great tree; and the fowls of the air lodged in its branches." From very small beginnings, an assembly of about six hundred poor exiles, did this great work commence in hope, and the several flourishing settlements in various parts of the globe now testify, that the strength of the Lord has accompanied the weak endeavours of his servants, that the race is not always to the swift, nor the battle to the strong, and that the feeblest instruments are sometimes made use of to perform the most signal exploits in extending the kingdom of the Cross.

Nicholas Lewis, Count Zinzendorf, a German nobleman, equally distinguished by original genius, learning, and piety, was the first promoter of missionary undertakings among the Brethren. An earnest desire to be instrumental in spreading the Word of Life among foreign nations, had taken possession of his mind during the course of his university studies, but was not called into exercise till the year 1731, when he attended at the coronation of Christian VI., at Copenhagen. In that city he met with two Greenlanders who had been baptized by the venerable Mr. Egede, and learned with pain that the mission to Greenland was to be relinquished. His domestics also conversed with a baptized negro from St. Thomas, who earnestly entreated

that Christian missionaries might be sent to his enslaved countrymen. He appeared peculiarly interested in the fate of his sister, whom he had left behind in that island, and who, as he said, frequently besought the great God to send some one who might show her the way to Him. The Count afforded him an opportunity of stating his case in a public meeting of the Brethren at Herrnhut, where his representations and entreaties proved so effectual, that two of those present, Leonard Dober and one of his confidential friends, offered to go St. Thomas, though under the persuasion that they would be obliged to sell themselves for slaves in order to gain access to the negroes. They set sail August 21st, 1732, ten years after the building of Herrnhut, when the congregation consisted of no more than six hundred poor exiles, including women and children.

At the same time the plan of a mission to Greenland was also agitated. As that country was under the Danish government, which was very friendly to the Brethren, it appeared to them the more eligible for the establishment of a mission; and the forlorn state of the poor natives, who had already received Christian instruction from Mr. Egede, loudly called upon their compassion. Matthew Stach and Frederic Boehnisch, two young men, being at work together in preparing a piece of ground for a burial-place at Herrnhut, in the course of conversation, found that they had both, unknown to each other, formed the desire of going as missionaries to Greenland. They therefore proposed themselves for this service; but the delay of a year intervening, before their offer was accepted, and Boehnisch having, meanwhile, undertaken a considerable journey, Christian Stach consented to accompany his cousin. These two missionaries, along with Christian David, the principal agent in the Moravian emigration, who intended to return to Europe after the settlement of a mission, set out from Herrnhut, Jan. 19th, 1733, attended with numberless good wishes from their Brethren.

The congregation which was as yet totally inexperienced in missionary affairs, could give them no in-

structions. They were but the second company who had to make the untried experiment, whether the heathen would receive the message of peace from their Creator and Redeemer, and were therefore left to act in every circumstance as the Lord and his Spirit should lead them. It was only suggested that they should cherish an affectionate brotherly love; that they should respect the venerable Christian David, as a father, and profit by his advice; and that they should offer themselves as assistants to that long-tried Apostle of the Greenlanders, Mr. Egede, but if he did not want their help, they should by no means interfere in his labours.

With scarcely any provision for their journey beyond the most necessary articles of clothing, our missionaries travelled by way of Hamburgh, to the Danish capital. Here they met with a kind reception from Professor Ewald, member of the College of Missions, and M. Reuss, his Majesty's chaplain, and from several other friends to whom they had been recommended. Their intention of going to Greenland could not, however, but be regarded as a visionary scheme, particulary while the fate of the Danish mission at *Godhaab* was yet in suspense. But they took little notice of these gloomy forebodings, and cast their confidence on Him, who, as they believed, had called them to the work, and would support them in the prosecution of it. They learned shortly after that his Majesty had granted leave for one vessel more to sail to *Godhaab*, and that M. Pless, the first lord of the bed-chamber, had engaged a merchant of the name of Severen, to send a trader to *Disco Bay*, on trial. Though the latter would be ready to sail almost immediately, they preferred, after deliberate consideration, to wait for the King's ship, and made their application to this effect to the chamberlain.

Their first audience with this minister was not a little discouraging. Indeed it might well seem strange to him, that young laymen who possessed no advantages of study or experience, should hope to succeed, where the indefatigable exertions of the learned and pious

Egede had accomplished so little. But being convinced by a closer acquaintance of the solidity of their faith, and the rectitude of their intentions, he became their firm friend, willingly presented their memorial to the King, and exerted all his influence in their behalf. He is said on this occasion, to have made use of the following argument; that God has in all ages employed the meanest and apparently the most despicable instruments for accomplishing the grand designs of his kingdom, in order to lead men to ascribe the honour to him alone, and rely not on their own power or penetration, but on his hand of blessing. His Majesty, moved by the representations of his minister, was pleased to accept their overtures, and wrote with his own hand a recommendatory letter to Mr. Egede.

The chamberlain also introduced them to several persons distinguished by rank and piety, who liberally contributed towards the expense of their voyage and intended settlement. Being asked one day by his Excellency, how they proposed to maintain themselves in Greenland, they answered that they depended on the labour of their own hands, and God's blessing, and that not to be burdensome to any one, they would build themselves a house and cultivate the ground. It being objected that they would find no wood to build with, as the country presented little but a face of barren rock: "Then," replied they, "we will dig into the earth and lodge there." "No," said the chamberlain, "to that necessity you shall not be reduced; you shall take timber with you for building a house: accept of these 50 dollars for that purpose." With this and other donations they purchased poles, planks, and laths; instruments for agriculture, masonry, and carpenter's work; several sorts of seeds and roots; implements of fishing and hunting; household furniture, books, paper, and provisions.

Thus equipped they took an affecting leave of the court where they had been so hospitably entertained, and embarked on the 10th of April, on board the King's ship, Caritas, captain Hildebrand. The con-

gregation at *Herrnhut* had already adopted the custom, of annually compiling a collection of Scripture texts for every day in the year, each illustrated or applied by a short verse from some hymn. This text was called the *Daily Word*; it supplied a profitable subject for private meditation, and a theme for the public discourses. It has been frequently observed that the text appointed for a day distinguished by some remarkable event, has had a striking coincidence with that event. Thus the Daily Word on that 10th of April, when our Brethren set sail upon a mission which so often appeared to baffle all hope, was, (Heb. xi. 1.) *Faith is the substance of things hoped for, the evidence of things not seen.*

> *"We view Him whom no eye can see*
> *With Faith's keen vision steadfastly."*

In this confidence they set sail, nor did they suffer themselves to be confounded by any of the unspeakable difficulties of the following years, till they and we at last beheld the completion of what they hoped for in faith.

They sailed by Shetland, April 22d, passing there out of the North into the West Sea, or Long Reach, and after an expeditious and agreeable voyage, entered Davis's Strait, in the beginning of May. Here they encountered a field of floating ice, while enveloped in a thick fog, but the next day a terrible storm arose, which dispersed the ice, and freed them at the same time from their fears. On the 13th, they came in sight of the coast of Greenland, when a violent tempest of four days' continuance, preceded by a total eclipse of the sun, drove them back more than 60 leagues. May 20th they cast anchor in *Baal's River*, after a voyage of six weeks, and joyfully welcomed the snowy cliffs and savage inhabitants of a country, which had so long been the chief object of their wishes. The Word of the Day was: "*The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*" By this they were frequently encouraged to a

peaceful and believing perseverance during the first ensuing years, amidst all the oppositions they met with, and the slender prospect of the conversion of the Heathen. The sight of the first Greenlanders, though they could not speak a word to them, was accompanied with sensations of lively pleasure: their pitiable condition pierced them to the heart, and they prayed the Lord, the Light to enlighten the Gentiles, that he would grant them grace, wisdom, and power, to bring some of them at least out of darkness into his marvellous light.

Immediately on their landing they repaired to Mr. Egede, and delivered the letters of recommendation, which they had received from several members of the College of Missions. He gave them a cordial reception, congratulated them on their undertaking, and promised them his assistance in learning the language. They next fixed upon a spot for building on, the nearest habitable part of the coast, to which they afterwards gave the name of *New Herrnhut**, and having consecrated it with prayer, began to run up a Greenland hut of stones and sods, in which they might find shelter, until they had erected a wooden house. They bought an old boat of the captain, in which they intended to procure themselves food by fishing. It was an early season, and the snow disappeared a month sooner than usual; yet the cold was so severe, that the turf often froze in their hands. On the 6th of June, they had so far finished their hut, that they could enter it, pulling down the tent of boards, in which they had hitherto lodged. Directly after the ship had sailed, June 15th, they laid the foundation of their proper dwelling-house, and advanced so far in five weeks, that one room was habitable. They likewise began to build a house for such Greenlanders as might resort to them for instruction, but it was long before there was any use for this.

The honest warmth and confidence of the missionaries in this period of their labours, appear from the

* *Herrnhut* signifies *The Lord's Watch.*

following letter of Matthew Stach, to his friends in Europe: — "I address you, my Brethren, from a country where the name of Jesus is not yet known, and where the Sun of Righteousness has not yet arisen. You live in the bright noon-day; the sun is risen upon you. Has he now warmed your hearts? Or are some of you still frozen? The light shines round all of you; but for him who has not yet arisen to walk in the light, it were better to have lived in Greenland, and never heard of Jesus. For to know what is good, and not to act accordingly, is a reproach to the truth. The heart of Jesus burns with love for the salvation of men; and will he suffer a soul that pants after him, to seek for four, or five, or six years without attaining? I cannot believe it, for I have experienced the contrary. When I sought him with all my powers, and all my powers were exhausted, my eyes still swam with tears, and my heart palpitated with desire. And when even the fountains of my eyes were dried up, and my heart had no more strength to beat, the friend of sinners came and healed my wounded conscience. This is not a mere imagination, but a divine power which occupies and fills the heart.

"But you who have known the Saviour and been washed in his blood, may you be established in grace! And as you have tasted that the Lord is gracious, go on in the strength of that meat, and conquer in the name of the Lord. My heart is listed with yours under the banner of the cross. To Christ will I live, to him will I die; for nought but my Saviour who rescued me from death can give me pleasure. Now, my Brethren, grow and flourish in the blessed flock of God, which he has planted as a sign among the nations in these last days. The salvation is great, and the harvest will be glorious, when we have sown much seed and watered it with many tears. Let us animate each other to follow the bleeding lamb without the camp. Rejoice not that you have trampled the old serpent under your feet, but rejoice that you are hid in the clefts of everlasting love. Let your loins be always

girded about, and your lights burning, and keep the watch of the Lord. Remember your meanest brother constantly in your prayers."

The dwelling-house being completed, they next turned their attention to the means of procuring a maintenance, and the acquisition of the language. These things were at first attended with great difficulties. They had but indifferent success in hunting and fishing, as these occupations were strange to them, and they could not imitate the Greenlanders in the use of the kajak. The first time they went out to seek for drift-wood among the islands, they were overtaken by a storm, and when they had reached home with great difficulty, the wind during the night carried away both wood and boat, though the latter was brought them in a few days by the Greenlanders, much damaged. This occurrence appeared to them in the light of a warning not to engage themselves too far in temporal cares, and they resolved, like their countrymen the Silesians and Lusatians, to earn some necessaries by spinning.

M. Egede who had kindly offered to help them in learning the language, gave them his written remarks to copy, and his sons explained them. But it may easily be imagined, that they had to struggle with most appalling difficulties. They were obliged, in the first place, to learn Danish, in order to understand their instructors; it was then necessary for them to acquire a clear idea of the technical terms of grammar, with which they were wholly unacquainted; and lastly, to make themselves masters of the uncouth Greenlandic declensions and conjugations, through a number of unusual moods, and an almost interminable variety of suffixes. Besides this, a copious vocabulary was to be committed to memory, the Greenlanders having often ten different words for one thing. It was very natural that they should frequently be wearied with such a course of study, especially as the natives themselves would enter into no conversation with them; and, as if inspired by the wicked one himself, even stole away the manu-

scripts which had cost so much trouble. But the invincible love of the missionaries for these poor savages, cheered them in their tedious task, and fortified their minds against desponding reflections.

Two hundred families, amounting to perhaps 2000 souls, were at that time resident in *Baal's River*, but they were scattered among the islands and hills, to fish, catch seals, and hunt deer; and towards winter they made voyages to their acquaintance, upwards of a hundred leagues north or south. A life so wandering left the Brethren but little hope of gaining access to them, still less of making any permanent impression upon their minds. No proffered advantages could tempt them to remain for any length of time at the colony. Some indeed paid a passing visit to the Brethren, but it was only from curiosity to see their buildings, or to beg needles, fish-hooks, knives, and other such articles, if not to steal. If the Brethren sought them out in the islands, they seldom found any one who would give them a lodging even for pay; and instead of entering into discourse with them, they were continually asking whether they did not intend to be gone.

These trials however appeared trifling when compared with the far heavier one which was now approaching. This was a terrible mortality which spread like a plague, and, threatened the destruction of the whole nation. A boy and a girl, the only survivors of the six Greenlanders who had been carried to Denmark in 1731, were sent back to their native country, in a sickly state of health, by this year's vessel. The girl died at sea; the boy reached his home, apparently safe and well: soon after, however, a cutaneous disorder broke out, which was thought to be no more than a common eruption, but after visiting among his friends, and communicating the infection, he died of it in September. The first who fell a victim to the contagion, was the Greenland boy, Frederic Christian, a particular favourite of Mr. Egede, who, by nine years' instruction, had fitted him for the office of catechist

among the children. He could also speak Danish, had learnt to read, and was extremely useful to him in composing his Greenlandic grammar. It soon became evident that the disorder was the small-pox. Mr. Egede dispatched an express round the country, warning the Greenlanders to remain in their own dwellings, as those who were already infected could not escape by flight; and advising the inhabitants of places still free from the contagion, to admit no fugitives. But all his admonitions were in vain. Those who had caught the infection fled as long as their strength permitted, and since their countrymen persisted in their custom of denying no guests, the distemper gained ground every day.

The miserable savages suffered dreadfully from the effects of this unknown pestilence. As the pustules would not rise, they endured excruciating pain, heat, and thirst, which in spite of every remonstrance, they would allay by large draughts of iced water, so that they seldom out-lived the third day. Some stabbed themselves, or plunged into the sea to put a speedy end to their torments. One man, whose son had died of the malady, stabbed his wife's sister, under the mad presumption, that she had bewitched him to death.

The Europeans themselves were not without anxiety, as the Greenlanders accused them of being the cause of this pestilence; a notion in which they were confirmed by the dream of an old woman, that the Greenlander Charles, who had been to Copenhagen, would murder all his countrymen. An almost incredible instance of the power of imagination deserves here to be mentioned. An inhabitant of a place yet untainted, came to visit his sister at the colony, but before he set foot on shore, he imagined that he saw her apparition, which terrified him to such a degree that he rowed back, immediately fell sick, and imparted the infection to his neighbours.

Astounded by the greatness of the calamity, the living neglected to bewail the death of their nearest relatives. No traces of human prudence, much less

of religious feeling, marked the scene of misery. The more aged indeed cried to God in their distress; but when no help came, they gave utterance to their thoughts in despairing, or even blasphemous language, and refused to hear of patience and resignation.

Mr. Egede's sensations under this afflictive visitation may be conceived. He was unremitted in his endeavours to alleviate the distress of the poor sufferers; sending his son to their relief, and paying them personal visits, either alone or accompanied by the Brethren. They were almost every where shocked with the sight of houses tenanted only by the corpses of their former occupants, and dead bodies lying unburied on the snow, which they covered with stones. In one island the only living creatures they found were, a little girl covered with the small-pox, and her three younger brothers. The father, having buried all the rest of the inhabitants, had laid himself and his youngest child in a grave of stones, bidding the girl to cover him with skins: after which she and her brothers were to live upon a couple of seals and some dried herrings till they could get to the Europeans. Mr. Egede and the Brethren received and nursed all the sick who fled to them, although their own health was much impaired by the noisome stench of the dying. Such unquestionable proofs of love touched the hearts even of those who had before shown the greatest animosity to the Missionaries. A person of this description said to the minister on his death-bed: "You have been more kind to us than we have been to one another; you have fed us, when we were famishing; you have buried our dead, who would else have been a prey to dogs, foxes, and ravens; and you have told us of God, and of a better life hereafter." He had likewise the pleasure to perceive in some of the children whom he had baptized, a resigned expectation of death, and a comfortable hope of a resurrection to that better life. Our Brethren made the best use of this opportunity to speak to the hearts of the poor people who took refuge with them: they also engaged a boy to remain constantly with them, to assist them in the language, but he left his benefactors as soon as he was out of danger.

This virulent contagion raged from September 1733, to the following June, and perhaps still longer. It spread, as far as could be ascertained, about 30 leagues both above and below the colony. When the agents made their next trading voyage, they found nothing but empty houses for 20 leagues north. In a district of 15 miles round the colony, the number of dead amounted in January 1734 to 500, though many of the inhabitants took flight in the very beginning. The total of those carried off by the disease was estimated by Mr. Egede at between two and three thousand. At *Baal's River* only eight persons recovered, and a boy who had a hole in his side, through which the deadly virus found vent, remained perfectly free from illness.

As the nation now seemed to be almost extirpated, and the country round *New Herrnhut* was shunned as the nest of the plague, the Brethren had enough to damp their ardour. But repeated strokes of adversity had taught them firmness; they had often before beheld and adored the wonderful ways of God; and they came from a place where they had seen the words of the Apostle realized: "*He calleth the things which are not as though they were.*" Their desire to spend their lives in the service of the Heathen had not been an hasty impulse, and they were steadily resolved to wait for years, before they would relinquish their aim. When therefore they were advised to return, as the land was depopulated, they cheerfully replied: "God's ways are not as man's ways: he who called us hither can still keep us to fulfil his purpose."

To complete their troubles, they were all three attacked by an eruption which increased so much in the winter that they could scarcely move their limbs, and were frequently obliged to keep their bed. Very probably this disorder was the scurvy, so common in northern countries, to which they would be rendered the more liable by the change from habits of labour to a sedentary life, in a cold, damp, habitation. One of them however was always able to wait upon the rest, and to go with the colony's boat to visit the sick natives. The

attentions of Mr. Egede and his wife were constant and sincere, and proved a considerable solace to them.

1734.—Such were the discouraging circumstances that marked the progress of the first year and the commencement of the second. The distemper among the Brethren gradually died away, when the spring afforded a plentiful supply of scurvy-grass; but the contagion lingered among the Greenlanders till after Midsummer, on account of which very few of them were to be seen in the neighbourhood of the settlement. Yet the Brethren not only continued their visits, on their fishing and hunting excursions, but also undertook voyages solely for the purpose of searching out the resorts of the natives. Christian David penetrated farthest south this year, in a voyage undertaken between the 11th and 31st of March, in the company of the traders. He afterwards made an attempt to sail northward, but found it impracticable. His principal views in undertaking these voyages were, to examine into the circumstances of the country; to ascertain whether the contagion still prevailed, and where the bulk of the natives had their summer and winter abodes; to invite them to visit the Brethren; and to proclaim to them as much as possible the joyful message of the Gospel. At first, after travelling many leagues they found no people, but unburied corpses, with new clothes and tools lying near them. The second day a violent tempest brought them into imminent danger among the rocks, and it was with great difficulty that they were able to make the land over the ice. After spending three days and nights in a keen frost, without any shelter, waiting in vain for a favourable wind, they attempted to return to an inhabited island, but the ice debarred them from approaching it. They were therefore obliged to forsake their boat, and proceed over land to another island, where they found five inhabited Greenland houses. Here they remained ten days. The natives were very friendly, desired to hear the name of the missionary with its signification, looked at his book, (the Bible), wondered how he could understand the will of God from that, and

expressed a wish to know something about it; but owing to his ignorance of the language he could give them very little information. They followed him every where like children, and showed evident sorrow at parting.

Towards the end of the year, the Brethren were rejoiced by the re-appearance of some of the natives. They assumed a very friendly deportment, and were very fluent in flattering expressions, by which they endeavoured to soothe the Europeans into liberality. As long as the conversation turned upon seal-catching, or the state of other countries, they listened with pleasure; but as soon as religious topics were started, they grew drowsy, or set up a shout and scampered off. When the Brethren were accompanied by the minister on their visits, the natives indeed showed them more respect, and sometimes acquiesced in the truths which he propounded by saying: "O yes, we believe it all;" and even desired farther instruction. But it was very apparent from a variety of circumstances that their seeming interest in religion, if not pure dissimulation, proceeded solely from veneration for the person of the missionary. This is plain from the following incident: After one of Mr. Egede's assistants had been telling them the narrative of the creation, &c. and they had expressed their wonted assent, they began to relate the insipid fables and marvellous exploits of their *Angekoks*, asking the missionary whether he believed them. Upon his answering in the negative, and alleging in support of his disbelief, that their tales were inconsistent with common sense and probability, they replied: "If you will not believe us upon our word, you must not require us to believe what we cannot comprehend upon yours."

In compliance with the request of his Majesty, that more missionaries might be sent to Greenland, the Brethren dispatched two of their number thither in this year. One of these, Frederic Boehnish, was recalled from a journey for this purpose. He had been previously destined for the mission at St. Thomas, but

arrived too late to join the company that was proceeding to the West Indies. Being desired to choose one of two Brethren, Daniel Schneider or John Beck, for a partner, he fixed upon the latter. This Brother had been before imbued with the missionary spirit by a letter of Matthew Stach's from Greenland, and in the sequel had signified his intention of engaging in the service to his elders. He therefore accepted the appointment without any demur; nor had he ever occasion to repent, as his labours among the heathen were blessed with abundant fruit. On the 10th of March, after being blessed with imposition of hands, they set off for Berlin, where the King's chaplain, Jablonsky, bishop of the Polish Brethren, showed them much kind attention, and implored the blessing of God on their undertaking. From thence they prosecuted their journey by way of Lubec to Copenhagen, where they arrived after a prosperous voyage on April 1st. In this city they met with a favourable reception; but upon mentioning their voyage to Greenland, they had to encounter many difficulties. To obviate these they drew up a memorial, which was presented to the King, and supported by Baron von Soelenthal, governor to his royal highness the crown prince, who had several times interrogated the Brethren concerning their voyage and intentions. Soon after his Majesty's gracious determination was signified to them, that they should have their passage to Greenland free of expense.

Three ships sailed this year for Greenland. One of them put in at *Godhaab*, and brought a new Danish missionary, Mr. Ohnsorg; the second sailed for *Disko*, and had on board Mr. Bing, and Mr. Egede's eldest son, who had gone from Greenland to Copenhagen in 1731, to prosecute his studies, and now returned as missionary of the colony to be settled at *Disko*. The third, in which our missionaries sailed, was loaded with building materials for this colony. Their voyage was far from being agreeable; for besides hard usage, they were obliged to put up with a great deal of mockery and abusive language. We mention this in order to excite

gratitude in those missionaries who undertake such voyages at present, for the many tokens of friendship which they enjoy from a class of men, who took all imaginable pains to torment their predecessors.

On June 2d they passed the Shetland Isles, and thenceforward had mostly fogs. By the clearing up of the mist on the 17th, huge masses of ice were exposed to view, which, driven along by a high wind, threatened destruction on every side. Fortunately the wind fell soon after, and they had just time to tack about and sail out into the open sea. June 2d they saw the first land, on the 5th passed the lat. of *Godhaab*, and on the 6th and 7th were distressed by a violent storm. At *Disko island* Christian David met them in the vessel from Goodhope. He was going to assist as carpenter in erecting the new colony. Having received each other with cordial welcomes, and related what the Lord had done for them since they parted last, they entered the harbour July 15th, lent some assistance towards building the colony of *Christian's-haab*, and on the 25th set off on their return with Capt. Jacob Bensen to *Godhaab*, where they arrived August 8th.

Just at this crisis two of the missionaries had begun to think of returning, as they could not see what could be gained by remaining in a country, which seemed almost entirely depopulated, and where the small remnant of inhabitants showed no tokens of any interest in religion. But Matthew Stach could not resolve to go away. He often recollected a text which had had a great share in impressing the first impulse which he received to engage in missionary labours; namely, "At the evening it shall be light," and determined to stay alone rather than forsake his charge, Mr. Egede kindly offering his services, while he remained in the country. But when they heard that two assistants were coming, and ascertained the determination of the congregation to support the mission, and the favour of the King, they prosecuted their exertions with renewed courage. Being illiterate men, they found great difficulty in studying the grammar and peculiarities of an intricate language.

However, young Mr. Egede, who had learned the language from the natives while a child, and spoke it with fluency, assisted them very faithfully, and practised with them twice a week in German and Greenlandic.

They also endeavoured, as much as possible, to conform to the Greenland mode of living, and thereby lessen their demands upon the Brethren in Europe. And God laid his blessing on their endeavours, so that they improved in the art of fishing more and more. They now also regulated their meetings for religious worship according to a fixed order; and besides the hour destined for prayer and singing, appointed one every day for reading the Holy Scriptures, and meditating thereon. In this exercise they began with the Epistle to the Romans. Besides each of them set apart some particular time, both of the day and night, in which he importuned the Lord, to bless himself, his brethren, the whole church of God, and above all, their endeavours to learn the language, and convert the heathen inhabitants of Greenland.

1735.—Having as yet no field of active labour among the natives, their chief occupation, during the winter, was the study of the language. The farther they advanced, the greater the difficulties appeared, especially as they now endeavoured to find appropriate expressions for scriptural and religious ideas. They had been positively told by grammarians, that it would be impossible for them to translate any thing more than historical pieces; but they did not suffer themselves to be discouraged, and in a few years their progress exceeded their most sanguine expectations; especially as the natives themselves, when light once broke in upon their minds, soon found words to express their newly-acquired sentiments. And they now saw that they had reason to congratulate themselves on their judicious determination, not to speak with their charge on spiritual subjects in the beginning, lest their false or equivocal expressions might give them erroneous conceptions of the Christian religion, and fill their minds with a strange medley of ideas.

That they might be able to pursue their missionary

labours with less interruption, the Brethren determined to apply to the congregation at *Herrnhut* for a married pair to take charge of their house-keeping. This business in the mean time fell to the province of Christian David, whose age and state of health rendered him unfit for learning the language, or for travelling, and who besides was waiting for the first vessel to take him to Europe, that he might promote the cause to the best of his power at home. The other four Brethren renewed their voyages along the coast, and gained considerable knowledge of the country and its inhabitants. As they were making preparations for one of these voyages in March, the only umiak they had left was borne up from the ground by a violent tempest, whirled aloft some hundred paces through the air, and dashed to pieces against a rock. The loss was however repaired by the kindness of Mr. Egede, who gave them an old European boat, and when they had not hands enough to man it, lent them a smaller one calculated for short excursions. In addition to this he generally made them the companions of his own benevolent visits.

The longest voyages undertaken this year were those of Matthew and Christian Stach; the former went 100 miles towards the south, and the latter the same distance towards the north, both of them in the company of the traders, to whom their assistance was not unwelcome in a difficult and perilous navigation, attended with cold, rain, snow, and contrary winds. For several leagues they found nothing but ruinous houses whose inhabitants were dead, and some solitary dogs which had kept themselves alive for the two last years, during the great cold, by eating old tent-skins and shell-fish. The Greenlanders at first regarded them with contempt, concluding from the readiness with which they engaged in every kind of manual labour, that they were the factor's servants. But when they understood that their object was not to trade with them, but to make them acquainted with their Creator, and when they observed their modest and gentle carriage, so different from that of other Europeans, they paid them more attention.

The frank and friendly behaviour of the missionaries, tempered with an air of earnest seriousness, gained so much on their esteem and confidence, that they eagerly sought their conversation, pressed them to come into their houses, begged them to repeat their visit, and promised to return it themselves. This animated the Brethren to apply with the utmost assiduity to the language, and they began to discourse with the natives about sensible objects. They likewise read some of the pieces translated by Mr. Egede, as the decalogue, the creed, and the Lord's prayer, reminding them of what he had formerly told them of the creation and redemption, recalling to their memories what they had as usual forgotten, and rectifying their misapprehensions. They were not backward in avowing their belief of what they heard, but when the experience of the heart was demanded, they were completely at a loss. A short prayer being read to them by Matthew Stach, they assured him that it was good Greenlandic, but added that they did not understand what was meant by *Jesus Christ*, the being *redeemed by his blood*, and the *knowing, loving, and receiving of him;* that it was a strange language, and too sublime for their ears to comprehend.

The Greenlanders now commenced a more frequent intercourse with the Brethren, and would sometimes spend the night with them. The motives of their visits were indeed glaringly selfish; they wanted either food and shelter, or presents of needles and other things; they even bluntly declared that if the Brethren would give them no more stock-fish, they would no longer listen to what they had to say. And during the winter, which was intensely cold, the Brethren could not refuse their request for provisions. They did not altogether discontinue their visits in summer, but they generally came, after spending the night in feasting and revelling, too drowsy to support a conversation, or intent only upon hearing some news, or on begging or purloining whatever might strike their fancy. Their pilfering habits made their visits not a little troublesome to the Brethren; but the latter did not wish to frighten them

away, and were content for the present that they came at all, especially as a few of them discovered a satisfaction in being present at the evening meetings, though held in German, and made enquiries into the design of them.

While the Brethren were thus anxiously waiting till the light should dawn upon the natives, they were by no means inattentive to their own spiritual concerns. Though they had enjoyed many blessings in their family worship, they were sensible that they had suffered considerable detriment from a want of closer brotherly fellowship, each endeavouring to stand alone, and bear his own uncommunicated burden. To remedy this defect, they resolved to spend an hour every evening in free conversation on what had passed in their minds during the day, relative to their main object, and what obstructions and difficulties had occurred to each. They would at the same time admonish and reprove each other in love, when necessary, and spread their common wants in prayer before their Master. That nothing might remain to prevent the closest union, they also allotted a period of some weeks for privately examining themselves on the following point: "Whether they were convinced that their call was of God, and were determined never to abandon it, whatever trials they might have to endure, until they could conscientiously believe, that they had fulfilled their duty as faithful servants, to the utmost possible extent; or until God discharged them from their call."

The results of this self-enquiry, were as follows:

Christian David declared, that his call to Greenland extended no further than to see the foundation of a settlement, and having attained this object, he intended to return by the first opportunity. Yet he considered himself engaged to support the mission, wherever he was, not only by his prayers, but by active exertions.

Christian Stach had never considered himself bound to devote his whole life to the service of the heathen. He had rather undertaken the voyage upon trial; but

he would remain in his present situation till God took him out of it, or till he was called away by his Brethren.

The remaining three, Matthew Stach, Frederic Boehnish, and John Beck, were ready to enter into a solemn obligation, to prosecute the work for life or death, believing where they could not see, and hoping even against hope; nor would they desert their enterprise until they could appeal to God with the testimony of their consciences, that they had done all that man could do. They determined to indulge no anxiety as to the means which God would make use of to glorify himself in this work, but through the strength of the Lord to persevere in the prayer of faith. They would be chargeable to no one who did not freely contribute his share towards the salvation of the infidels. Among the proofs which they adduced to avouch the Divine origin of their call, they particularly mentioned this, that during the prosecution of their plan they had encountered greater difficulties than they had previously expected.

In confirmation of their vows, the three Brethren drew up the following resolutions: —

"We will never forget that we came hither, resting ourselves upon God our Saviour, in whom all the nations of the earth shall be blessed, not on the principle of sight, but of faith.

"The redemption wrought out for us by Christ, through his own blood, shall be our chief doctrine, which we will confirm by our words and actions, as God shall give us ability, and by this we will endeavour to bring the heathen to the obedience of faith.

"We will prosecute the study of the language with assiduity, patience, and hope.

"We will each acknowledge and value the spiritual grace conferred upon the other, in honour prefer one another mutually, and be subject to each other in the Lord.

"We will steadfastly maintain brotherly discipline admonition, and correction, according to the rule of Christ, and will withdraw from any one who swerves

from the purity of the Gospel, until he shall humble himself before God and his Brethren.

"We will do our outward labour in the name of the Lord, and if any one is remiss, we will remind him of his duty; yet we will not be over-anxious for externals, but cast our care upon him who feeds the sparrows, and clothes the flowers of the field."

After this agreement, they strengthened the bonds of their union, by a refreshing participation of the Holy Sacrament.

Our missionaries soon found that they had need of all the support which could be derived from a lively faith and strict mutual fellowship. In the preceding year an eminent benefactor at court had provided them with the necessaries of life, but this time they were entirely forgotten.

Several articles even, which the Brethren who came the last year, had been obliged to leave behind for want of room, had not been forwarded.

The congregation at *Herrnhut* was ignorant of their situation, and unable to relieve them, had it been known to them. To increase their anxiety they received no letters, except from two friends at court.

Disappointed in their hopes of a supply, they were now involved in the deepest distress. The amount of their provisions for the year consisted of a barrel and a half of oatmeal, most of which they bartered at the colony for malt; half a barrel of pease, and a small quantity of ship biscuits. Out of this pittance they were to supply Christian David for his voyage to Copenhagen, as the captain said he could not board him, though afterwards he allowed him to mess with the sailors. The missionaries at *Godhaab* compassionated their distress, but were not in a situation for rendering them much assistance, the missionary Bing and his family having recently removed thither from *Christian's-haab*, on account of the scarcity of provisions. To complete their misfortunes, the season was extremely unfavourable for hunting and fishing, in which they had hitherto met with tolerable success. The only resource left

was to buy seals of the Greenlanders, as they themselves could not catch those animals. But when the savages perceived their necessitous condition, they not only raised the price of their wares, but most of them, especially such as had received the greatest benefits from the Brethren, would sell them nothing on any terms. Often, after rowing from one place to another, for two or three days, their utmost entreaties could scarcely procure half a seal, and when that was consumed, they were forced to satisfy their hunger by shell-fish and sea-weed.

At length God disposed a stranger of the name of Ippegau to come thirty leagues from the south to them, who offered to sell them regularly all the provisions which he could spare. This Greenlander had accidentally met with them in the summer, when they had lost their way, in one of their voyages, amongst the islands. He had on that occasion treated them with great kindness, and appeared to be struck with their manners and conversation. They had forgotten the circumstance, when he thus providentially visited them towards the end of the year, and proffered them his friendship and assistance. The Brethren now inured themselves to eating seals' flesh, and prepared their scanty stock of oatmeal with the train-oil, which, revolting as it is to an European stomach, was a luxury in comparison of the old tallow-candles they had before been obliged to use for the purpose.

The urgency of their wants increased the perils of their toilsome life, as they were frequently constrained by the cravings of appetite to venture out upon the foaming billows in an old weather-beaten hulk for many miles along the shore. Once, when they had nearly reached the land on their return homewards, they were driven back four or five miles by a sudden squall, and after being completely drenched by the breakers, were obliged to spend four nights upon a rocky island exposed in their wet clothes to the cold. Another time, being exhausted with plying at the oar, they halted for the night at an uninhabited spot, where for

want of a hut they lay down in a hole in the snow, and when that was drifted up, were compelled to rise and keep themselves warm by running.

Before the departure of the ship they were pressed by every one to take their passage in it to Europe, and return if possible the next year. Even the Greenlanders, who seldom troubled themselves with reflection, wondered much what could induce the Brethren to remain amongst them. Their resolute perseverance only excited the contempt of these savages, who know no other estimate of a person's worth than his wealth, and his ability to give much away. "Your countrymen," they would say, "are worthless people, for they have sent you nothing; and you are not wise if you do not return." Above all, the Brethren were sometimes oppressed by an unusual gloom when in the company of the unbelieving natives, being made painfully sensible of the thickness of that darkness which covered their hearts and minds. But they adhered to the word of promise, and believed that their heavenly Father would never forsake them. "We commit our ways to the Lord," they write in their journal. "We know not what he intends to do with us, and as little do we comprehend what his secret hand has been doing amongst the heathen. We can only observe that other trials await us; yet we believe that the issue will be truly prosperous, and that when he has proved us thoroughly and found us faithful, he will not fail to let us see his glory."

1736.—In this light the Brethren beheld their circumstances at the beginning of the year, and put themselves in a posture to oppose more and severer trials, fixing their confidence in God, though unacquainted with the means he might choose to accomplish their preservation. Meanwhile the scarcity of food increased as the winter advanced. A small quantity of oatmeal procured from the boatmen belonging to the colony was quickly consumed, and very little provisions were to be obtained from the Greenlanders, who could not be prevailed upon to curtail the luxury of their dancing-feasts.

On one such occasion the Brethren witnessed the consumption of eleven seals, yet the most earnest entreaties could not move the disgusting revellers to part with a single morsel.

As long as they could procure a supply of seals'-flesh, they retained their strength pretty well. But in spring, when this resource began to fail, vigour could be no longer supported by a precarious diet on shell-fish and sea-weed. They accordingly became so weak as to be quite unable to manage their boat.

Sometimes in serene weather they ventured out in a kajak to angle for fish. But they soon dropped this hazardous employment, as owing to a sudden gust of wind and the consequent surf, one of them was exposed to the most imminent danger, from which he was with difficulty saved by the timely assistance of two Greenlanders, who towed him on shore between their kajaks.

Meanwhile God cared for their necessities. Among the rest the boatmen found a dead white whale, and shared it with the Brethren. On another occasion, after they had eaten nothing but shell-fish for five days, a Greenlander left them a porpoise taken from the belly of its dam, which was enough for a meal. Once, after an unsuccessful chase, they were forced by a contrary wind upon a desolate island, and obliged to lodge there all night. Here they espied an eagle sitting on the nest, and shot it. After some trouble they got at the nest, and in it found four large eggs besides the bird, which weighed twelve pounds. It also supplied them with a quantity of quills, an article of which they were much in want. In all their external distresses, the examples of Elijah and Elisha afforded them the most emphatical consolation.

Nor was their confidence put to shame. A short time after the above-mentioned incident, a sloop from Holland brought them a cask of provisions, with a letter from a friend in Amsterdam. On this occasion they wrote as follows: "We had just then returned from a toilsome but unsuccessful excursion, and were therefore the more struck with the gracious and wonderful providence of God. Hearing that our Brethren in Amster-

dam requested some account of our circumstances, and also that we would acknowledge the receipt of the cask, which they had sent to try if they could serve us by this channel, we were very desirous of visiting the ship. The principal obstacle was the leaky condition of our boat, which seemed unfit to carry us through the prodigious surge that rolls from the ocean into the bays, or to make its way among innumerable islands and sunken rocks. But the encouragement we had just received animated us exceedingly, and on May 20th we set off on our voyage. On the 22d we arrived at the ship, and after having spent a day with the captain, and given him the desired certificate, set off on the 24th on our return. On the way back we bought some seals'-flesh, and arrived safely at our habitation on the 27th, heartily tired with plying the oar. The angel of the Lord had guarded our lonely dwelling in our absence, for we found that some plunderers had attempted to force the door, but had done no damage."

Mr. Lelong, well known as an author, was the person who had executed the benevolent design of transmitting some stores by the Dutch ships to the Brethren in Greenland. The same gentleman also solicited the aid of his friends to supply their wants for the next year. By the return of the ship the Brethren signified their gratitude for his benevolent intentions, and also their request to be provided with a good boat, a most necessary article for their subsistence.

They now ardently looked forward to the arrival of the ships, and at length three came, the first of which ran into the harbour June 13th. By this they received neither letters nor provisions. The captain, an honest, pious man, expressed compassion at their need, but could only afford them a little salt, being ordered to proceed to the northern colony, whither he took Mr. Egede, as missionary. The last ship arrived 7th of July, but contained only a very scanty supply of provisions, though it brought an increase to their family of four persons. However they were considerably revived by the receipt of many letters, and a new reinforcement of auxiliaries.

These were, Matthew Stach's mother, a widow forty years of age, and her two unmarried daughters, Rosina and Anna, the former twenty-two, the latter twelve years old. They were sent chiefly to take the management of the housekeeping. George Wiesner accompanied them as conductor, and it was left at his option either to stay in Greenland or to return. He went back the year after.

The venerable Mr. Egede returned to Denmark with this ship. So much has been already related of this wonderful man, whom God used as his signal instrument in beginning the Greenland mission, that nothing remains but to mention the reasons of his departure, and the ensuing incidents of his life. He came to Greenland with the determination to sacrifice his all to the service of the heathen, and it is manifest how immoveably he adhered to it. He remained in the country throughout a general defection, when nobody was left but himself, his family, and a few sailors, without any assurance of future support. Seeing however that a longer continuance at his post, for reasons abovementioned, could answer no good end, he now panted with an ardent desire to visit his native country. His children were growing up, and he could not give them a suitable education in Greenland. Besides, he himself was very sickly, and much enfeebled by the cares, toils, and vexations he had suffered, so that he could no longer discharge his office with alacrity, but had for some time waited for assistance adequate to its incumbrances. Therefore, when in the year 1734 only three missionaries were sent, whom he thought insufficient for so extensive a field, he determined to sue for his dismission and go to Copenhagen, that he might represent the state of the missions at the fountain head, and procure a competent reinforcement for its successful prosecution. In the year 1735 he received his discharge in the most gracious terms, but as he could not resolve to take his wife, who had meanwhile fallen dangerously ill, across the ocean, he staid another year in the country. It pleased God to take her to a

blessed eternity on the 21st of December. Mr. Egede drew her character in the following terms. "The highest panegyric with which I can crown her name falls far short of what her piety and Christian virtues deserve. I will not expatiate on her irreproachable conduct in domestic life, nor on her peculiar qualifications as a wife and as a mother. Suffice it to mention how eagerly she submitted to my will, as soon as she got an insight into the resolution I had formed to forsake my native country and repair to Greenland, that I might instruct its ignorant inhabitants in the doctrines of Christianity. For though friends and relations vehemently importuned her, for her own sake, for mine, and for that of our tender offspring, to withstand this apparently so frantic project; yet out of love to God and me, she joined heart and hand with me in my hazardous enterprise; and, like a faithful Sarah, accompanied her husband, not to some Canaan, but to a strange and uncultivated heathen land. And it is well known to many, with what exemplary fortitude she bore her part of the labours and adversities we had to endure; nay, how often she cheered my mind when oppressed by reiterated obstacles and repulses." So far Mr. Egede. We have had occasion several times to make mention of this magnanimous woman, whom we may properly call a Christian heroine; and have only to add that the missionaries never spoke of her but with the greatest respect, as she treated them in all respects like her own children. Mr. Egede's grief for her loss gradually wasted his vigour, both of body and mind, till at last he was visited with a painful attack of scurvy. This lasted till the vessel came, in which he was to be carried from Greenland, after having laboured with ardour, though seemingly without fruit, for fifteen years. He preached his farewell sermon on Isaiah xlix. 4. "I said, I have laboured in "vain, I have spent my strength for nought and in "vain; yet surely my judgement is with the Lord, "and my work with my God." After the sermon he baptized a little Greenland boy, which was the first

baptism the Brethren had witnessed in Greenland. His parting interview with them was affecting. They begged him to forgive all failings on their part, and he assured them of his love, which would make it a pleasure to him to further their concerns as zealously in Copenhagen, as he had done in Greenland; he implored the divine blessing on their official endeavours, and expressed a lively hope, that God would bring the affairs in Greenland, which he now left in heaviness, to a glorious issue. August 9th he sailed with his youngest son and two daughters. The Brethren sent Christian Stach with him as their deputy to Herrnhut, to give a verbal statement of their internal and external circumstances, and also of their labours among the heathen, because hitherto their letters could not be properly conveyed. They arrived in Copenhagen September 24th. Mr. Egede had taken the remains of his wife with him, and they were interred in St. Nicholas's church-yard. Soon after he had the honour of an interview with the King, and on that occasion made known his sentiments concerning the most effectual means of prosecuting the mission to advantage. He was afterwards made superintendent of the mission in Greenland, with a salary of 100*l.* per annum, and was ordered to found a seminary of students and orphans, whom he should teach the Greenland tongue, and from whom the missionaries and catechists were to be chosen. He spent his last days in retirement with his daughter on the island of Falster, and there he closed a useful and honourable life, in the 73d year of his age.

As the family of missionaries now consisted of seven persons, they made a new arrangement as to their domestic economy and their several employments. As Matthew Stach's two sisters, besides doing their share of housekeeping, were appointed assistants in serving the Greenland women with the gospel, that brother instructed them in the language with assiduity. In this study they both, and especially the youngest, made an unexpected proficiency.

Much could not be effected this year in their labours among the heathen. Few of the natives visited them, being still unconcerned about spiritual things, and temporal advantages they could not expect to reap. Only in the spring some poor starved objects found their way to them, to whom they gladly gave some victuals when they had any.

Neither had they any opportunity for distant visits, but were obliged to content themselves with a few excursions in the neighbourhood. They found few open ears, and still fewer desirous hearts. For the Greenlanders sometimes had not time to listen on account of their business or a dancing-match, at other times, they would hear nothing but news, and told the Brethren that they had heard enough already of spiritual things from abler instructors. At the same time they were not only volatile and trifling under instruction, but in case the Brethren stopped more than one night in their houses, used all possible means to entice them to conformity with their dissolute practices. And as these did not succeed, but the Brethren maintained their serious deportment, they endeavoured to tire them out by mocking their reading, singing, and praying, with all kinds of ridiculous mimickry, or by accompanying their devotional exercises with drums. They also took occasion from their outward poverty to ridicule them with all manner of cutting sarcasms, which the Brethren had by this time learned to understand. And if the latter replied, that they did not stay in Greenland for the sake of outward advantages, good eating or drinking, they retorted with a jeer, Illiose Ajokarsaromarpisigut! Fine fellows indeed to be our teachers! We know very well that you yourselves are ignorant, and have learned your lesson of others.

The Brethren bore these rude mockeries with equanimity. But when the savages perceived that they could effect nothing in this way, they began to insult and abuse the persons of the missionaries. They pelted them with stones for sport, took their things and shat-

tered them to pieces, and tried to spoil their boat, or drive it out to sea. One night the Brethren heard a noise on the outside of their tent, and perceived that some one was pulling its curtains, which were fastened with pins. Upon going out to investigate the cause of the uproar, they beheld a company of Greenlanders collected about the tent, some of whom had naked knives in their hands, and could not be driven off till threatened with fire-arms. The Brethren supposed at that time, that they came only to cut their tent-skins to pieces; but some years after, when a number of Greenlanders in these parts were converted, they were informed that a conspiracy had been set on foot against their lives, in hopes that the other Europeans would not revenge the death of such poor despised people.

Meanwhile the Brethren did not relinquish their hopes, and rejoiced if but one of the natives listened with pleasure to the doctrine of reconciliation, especially if he came of his own accord to hear. This year afforded the first instance of the latter case in a quite strange and heathen man. We shall quote their own words: "May 4th, we went to the Sound to pierce cat-fish with a prong, and pitched our tent near four Greenland dwellings. But the inhabitants soon decamped and fled further, not relishing our company. While we were fishing, on the 7th, a perfectly strange heathen, who arrived this spring from a place 50 leagues distant in the south, came to us, and desired to see our things. We showed him what we had, supposing that he wished to barter some Greenland food for our iron-ware. But after remaining quite silent for some time, he at last said that he had been with the pellesse, (their way of pronouncing praetz, or minister,) who had told him wonderful things of One, who was said to have created heaven and earth, and was called God. Did we know any thing about it? If we did, we should tell him something more, as he had forgotten a good deal. This discourse made a deep impression upon us. We told him of the creation of man, and the intention of it, of the fall, and consequent corruption of the human

race, of the redemption through Christ, of the resurrection, and of eternal happiness and damnation. He listened very attentively, was present at our evening meeting, and slept all night in our tent."

"This is the first Greenlander, who has come to enquire concerning divine things: those in the neighbourhood are still quite dead, though the Bible has been read to them so many years. Pray, therefore, to the Sun of Righteousness that he may arise, even in this desert, with healing in his wings."

1737. — Their irksome state of inaction lasted till May, when they contrived to patch up their damaged boat and venture out to sea, no less to their own surprise than that of every one else. The hard necessity of their case prompted them to risk their lives, where in other circumstances they would have considered themselves as tempting God; and their confidence in the Divine protection was not disappointed. Though not so straightened for the means of subsistence as in the two preceding years, having received a few stores by the last ship, they had still to put themselves upon short allowance, and seldom tasted the luxury of bread. They either bartered the malt that was sent them for pease, or ground and boiled it into a soup, to which they drank water. Sometimes a Greenlander brought them the bread to sell, which had been given him at the colony. When the weather again permitted them to go out to sea, they seldom returned without some booty, and if they were totally unsuccessful, the Greenlanders brought them eggs. Having caught nothing at all on one of their expeditions, they providentially found a dead seal with the harpoon sticking in it, to redeem which its owner brought them another seal. They had formerly supplied themselves with water by melting snow and ice in the warm room; they now succeeded in sinking a well, and met with a plentiful spring.

The arrival of the ship on the 6th of July at length brought them a competent stock of provisions. Their fellow-labourer, Christian Stach, whom they had dele-

gated last year to Germany, returned with this vessel. On his outward voyage in company of Mr. Egede, he had encountered four terrible storms; the last of these, attended with a thick mist, was the most violent; though it continued only for an hour, it almost overset the ship, and dashed in pieces thirty vessels on the coast of Norway. After informing the Brethren at *Herrnhut* of the state of the mission, and recommending it to their prayers and support, he proceeded to England to confer with Count Zinzendorf, who was then in London. The latter, with his colleagues in office, endeavoured to animate his hopes by citing the cheering example of the mission in St. Thomas, which already began to flourish, and gave him several useful hints for the general conduct of the missionaries, though they could not advise them how to act in particular circumstances. With regard to the outward support of the Brethren in Greenland, they promised to do every thing in their power, and took the necessary measures without delay. Christian Margraf having offered himself for the service of the heathen in Greenland, was ordained for his office in Holland by Bishop David Nitschmann. From Amsterdam the two missionaries travelled to Copenhagen, and having received the royal permission in very kind terms, set sail for Greenland. After many difficulties they arrived on the coast, and ran into a harbour three leagues distant from the colony. Here a storm blowing from the south drove the vessel on a rock, whence however it was happily got off without damage, after continuing for 12 hours in so perilous a situation, that the keel was discernible at low water. The next day they were received with joy and thankfulness by their Brethren.

They brought the welcome intelligence, that the friends of the mission in Holland had promised to send a new boat by the whalers. They were to receive it at the outermost islands, where they accordingly waited for several days together, at two different times, but in vain. Their old boat, which had been given them, when the owners were afraid to use it any longer, had

now grown so leaky, that the very sight of it made them shudder. In spite of continual repairs it was so rotten, that they could run their knives through it. Alarming apprehensions arose in their minds for the safety of both ship and boat, and these fears were by no means groundless. The season was unusually cold, spirits froze in rooms with fires in them, and the breath congealed on their faces even in May. There were frequent storms on the coast, in one of which the captain, who brought them the cask of provisions the last year, lost his ship. The crew saved themselves in two boats, but were obliged to cruize upwards of 400 miles, before they could meet with a Dutch vessel.

The boatmen of the colony, too, had their share of misfortunes. Being intercepted and carried away by a sudden tempest, before they could retreat to a place of safety, the Brethren went to seek them, and after three days' quest, found them almost dead with cold and hunger. A still more dreadful casualty befel them towards the end of the year. On their return from a trading voyage, a heavy hurricane caught them, when within eight miles of their home, and drove them into the ice, by which they were impounded for four days, tossed and whirled round the whole time, between life and death, by the mountainous waves. They at length extricated themselves and gained the shore, but it was twenty leagues from their destination. No sooner had they all landed, than the wind tore away the two boats and drove them out to sea. Happily for them, they found a Greenlander, who hospitably entertained them for several days, and conveyed them half way home by water. They were obliged to prosecute the remainder of their journey on foot in the bitter cold, over a rough and hilly country. After two days' march, they fell in with a party of savages, who offered themselves as guides for the rest of the way.

While the external circumstances of the Brethren wore so ominous an aspect, they met with no buds of promise in their labours of love among their heathen charge, to cheer and invigorate their spirits. Five

long years of continued toil and hardship had passed away without any appearance of success; and it had already come to their knowledge, that their unproductive labours were a subject of ridicule to many persons in their native country.* Can it be thought strange, if, under these discouragements, they felt a degree of concern, lest their friends and patrons should withdraw their support, and decline any further risk in an undertaking loaded with misconstructions? One who knew the Pagan nations, and was acquainted with the almost total failure of all antecedent attempts at their conversion, a failure which confirmed many in the opinion, that nothing less than miracles would win their belief, would find less matter of wonder in the past unfruitfulness of these novices in the work, than in the unblenching perseverance, which they opposed to distress, difficulties, and impediments of every kind, never for a moment quitting hold of the hope of ultimate success.

The present prospect was indeed dreary and comfortless. The Greenlanders, who came from a distance, were ignorant and stupid, and the little they could hear in a short visit, was soon effaced by the hurry of a migratory life. In those, who resided at Baal's river, the only change that could be perceived was for the worse; they were tired and disgusted, and hardened against the truth. They resolved to lend their hearing no longer, except for a bribe. To any kind of news, they indeed listened with delight, and could bear to hear interesting Scripture narratives, and accounts of miracles, but as soon as the missionaries began to discoure on the nature and attributes of God, the fall and corruption of the soul, God's wrath against sin, the necessity of an atonement, faith and grace, the sanctification of the disordered creature, and eternal happiness or misery; they grew sleepy, answered every question with a *yes*, and slunk away one by one. Or else they showed open

* A certain writer applied to the missionaries the line of the satirist: —

"Nos numerus sumus, et fruges consumere nati:"

a cutting taunt to men less firm in their principles, but in this instance it was soon wiped off.

marks of displeasure, and began to talk of seal-catching; or they pleaded their incapacity of understanding the truths proposed. "Shew us the God you describe," they said, "then we will believe on him and obey him. You represent him as too high and incomprehensible; how shall we arrrive at him? or how can he trouble himself about us? We have invoked him, when faint and hungry, and were not heard. What you say of him, cannot be true; or, if you know him better than we, pray for us, and procure for us a sufficiency of food, a sound body, and a dry house; that is all we want. Our soul is healthy already: you are of a different race from us: people in your country may have diseased souls; and from the instances we see of them, we can believe, that for them a physician of souls may be necessary. Your heaven and your spiritual joys and felicities may be good enough for you, but they would be too tedious for us. We must have seals, fishes, and birds. Our souls can no more subsist without them than our bodies; we shall not find these in your paradise, which we will therefore leave to you and the worthless part of our countrymen; but as for us, we will go down to Torngarsuk, — there we shall find a superfluity of all things, and enjoy them without trouble."

By such arguments did they endeavour to ward off every thing, that was calculated to make an impression on their hearts, not sparing, unless they were checked, the most sacred mysteries of religion in mockery too profane to be repeated; for the most stupid Greenlander can misuse his understanding, as well as his superiors in intellect.

As the Brethren found their company still shunned by the natives, they were necessitated to seek for them among the islands in their leaky old boat. The particulars of one such voyage will be sufficient to give an idea of the condition of the poor savages at that time.

The Brethren set out in November, purposing to visit Kangek, but were driven by contrary winds to the

southern islands, where they met with many Greenlanders of their acquaintance as well as strangers; among the rest Ippegaw, who two years ago had been the providential means of preserving their lives, and had since then been in the south. They were kindly received by these people, and though, before two days had elapsed, they were given to understand that their return would be agreeable, they prevailed on them to permit one of the missionaries to make a short stay amongst them, for the sake of improving himself in their language. Matthew Stach lived a month with them, and gave the following account of his proceedings to his brethren.

"My hosts are extremely changeable in their conduct, sometimes friendly, sometimes morose. At first I conversed much with them, and occasionally read them a passage from the New Testament; but now their desire of hearing is gone, I have told them the reason, why the Son of God was obliged to die; but they only desire me to go out with them, and call upon God's Son to give them seals, because they are in want.

"All I say to them of divine things is made matter of chit-chat and laughter. On the contrary, they extol their angekoks, who can vanish out of sight, glide along an invisible rope to heaven and hell, and rescue the incarcerated seals from the infernal demon. When I point out the absurdity of these tales, they angrily bid me hold my peace, and turn their backs upon me. At other times, they will tell me, they believe all I say, and would have me to stay longer with them and learn their language, that I may tell them more. But these fits of good-will are very transient. On one occasion, they danced two whole nights successively. I believe there were one hundred and fifty people assembled together in the house; some of them tried every thing to vex me, and they drummed and bellowed so horribly during the dancing, that my ears ached. The next day it rained violently; then they begged me to pray to the Son of God, because he was Almighty, to send them good weather, that the rain might not penetrate through the roof. I told them there was no necessity

to pray for that, as they might prevent the inconvenience by spreading their tent-skins upon the roof; they should rather pray to God, to be gracious to their souls. They scouted my advice, and said they understood nothing about it, nor did they need it; though for myself, perhaps, it might be very good. And in general they speak contemptuously and spitefully of all that they have heard and professed for so many years to believe. They frequently ask questions, which sound very foolish, and yet involve sarcasms on Christian truths. My soul is often in a flame, when they mock my God. However, the children all love me and run after me; sometimes I call them together, speak with them, and ask them questions. They listen with pleasure, but it is difficult to keep up their attention; and as soon as some new object catches their eye, away they run after it.

"As I was one day reading to a Greenlander, there occurred the words: '*We should despise earthly things;*' he immediately said *Saog*, Why so? I informed him, that God had created mankind not only for this earthly life, but for an everlasting state of existence, and that it was the unhappy effect of the Fall, that men concerned themselves solely for the body, careless of the imperishable soul, and of that doom which awaits them, when Christ shall come to judge the world, and shall conduct those, who believe, to heaven, but shall consign the wicked and unbelieving to fire unquenchable. The Greenlander replied: 'If the Son of God be such a terrible Being, I do not wish to go to heaven.' I asked him, if he would go to hell-fire? He answered, No; he would not go thither either, but would stay here upon earth. When I represented to him, that no man can stay for ever upon earth, but all must die and remove to a good or a bad place, he mused a while and then said, he did not know that, nor did he like to hear any more about it; he must go a fishing; his wife had no provisions; and he had no ears for such incomprehensible things."

So little effect was produced on the Greenlanders by dwelling on the divine attributes, eternal happiness or misery, and the Christian duties. Something else was requisite, something, which must be given from above, and received in true simplicity and lowliness.

1738. — Though none of the seed as yet sown had sprung up in the hearts of the heathen, the Brethren began the year 1738 with a renewed determination to persevere. They seemed to have a presentiment, how near was the help from Zion, and that in this year the Lord would burst the chains, which held the poor Greenlanders in bondage to Satan.

Many hungry visitors as usual applied for assistance. In these they took particular pains to discover some traces of grief for sins committed, but so dead were their consciences, that even thieves, to whom they explained at large the enormity of their crime, were presently caught in all sorts of theft. Among their famished guests was a young Greenlander, called Mangek, who offered to come and live with them, if they would maintain him, promising at the same time to give them all the seals he caught. Though it was not probable, that he would prolong his stay after the famine ceased, they took him in, as an instrument sent from above, to teach them the language more fundamentally. Daily instruction was given him, and particular attention paid to the state of his heart. At first they perceived no difference between him and his former companions, but by and by observed from his deportment, that something was going forwards in his heart, which led the others to persecute him; who, after finding all allurements vain, endeavoured to bring about his dismissal from the Brethren, by charging him with having purloined several articles. But after strict examination, they were forced to own, that they had invented their accusation. By degrees some emotions were perceived in his heart, and it was noticed that, especially during prayers, tears frequently started from his eyes.

Though this young man afterwards left them, yet his partial awakening afforded them considerable refreshment, and seemed a sort of guarantee, that the Redeemer would soon display the power of his blood in the hearts of the benighted Greenlanders.

In a letter sent to Germany about this time, they write as follows: "How does it abase us, when we receive "by the ship accounts of the success of our fellow-"labourers among Christians and heathens, and espe-"cially of the abundant harvest now reaping in St. "Thomas, while poor we must go away empty. But "courage, dear brethren! Let us believe, that the "Lord will still do glorious things in Greenland. Do "not intermit your supplications, that God would "display his power in the hearts of these poor people." Two days after this letter was sent off, the first Greenlander, a wild native of the south, quite unknown to them, (and who had never heard a word about God,) was solidly awakened by the doctrine of Jesus' sufferings. We shall relate this important event, as nearly as possible, in their own words.

"June 2d, many of the natives of the south that passed our habitation visited us. John Beck was at the time just writing a translation of the Evangelists. The savages earnestly requested to hear the contents of that book. He accordingly read part of it, and took the opportunity to enter into some conversation with them. He asked them if they had an immortal soul? They answered, Yes! He asked, again, where their souls would go after death? Some said, up yonder, pointing to the sky; others, down into the abyss. After setting them to rights, he asked them, Who had made heaven, earth, and every thing visible? They replied, that they did not know, nor had ever heard, but that it certainly must have been some great and opulent lord. He then told them, how God had created all things good, particularly man, but that the latter revolted through disobedience, thereby plunging himself into extreme misery and ruin. But that his Creator had mercy on him, and became man to re-

deem him by suffering and dying. And now, said Brother Beck, we must believe in Him, if we wish to be saved. The Holy Spirit then prompted this brother to give them an energetic description of the agonies of Jesus. He exhorted them to consider seriously, how much it had cost our Saviour to purchase their redemption, how he had been wounded, suffered inexpressible anguish, sweat blood, and died a cruel death for their sakes, and how awful would be their responsibility, should they reject his offers of grace. He afterwards read to them from the New Testament the narrative of Christ's sufferings on the Mount of Olives. Then the Lord opened the heart of one of them, called Kajarnak, who stepped up to the table and said with a loud, earnest, and affecting voice: "How was that? Tell me that once more, for I would fain be saved too.' 'These words,' says the missionary, 'the like of which I had never heard from a Greenlander before, thrilled through my frame, and melted my heart to such a degree, that the tears ran down my cheeks, while I gave the Greenlanders a general account of our Saviour's life and death, and of the whole counsel of God concerning our Salvation.' Meanwhile the other brethren returned from their several employments, and began to explain the doctrines of the Gospel to the heathen, still more at large. Some of them laid their hands upon their mouths, as is their custom, when struck with surprise. Some who had no relish for the subject, sneaked off; but others desired, that we should teach them also to pray; and when we did so, they repeated our expressions over and over, in order not to forget them. In short, there was such an agitation among them as we had never seen before. At taking leave, they promised to repeat their visit in a short time, and hear of this matter again, and that they would also tell their acquaintance of it.

"A short time after, some of them visited us again, and staid all night. Kajarnak still recollected a great portion of what had been told him, and could recite

some of the prayers. He said, he would now go to his tent, and tell his family, especially his little son, these wonderful things.

"On the 18th of June, a great number of the natives visited us again. Most of them were deaf to the Gospel. But it became more and more apparent, that divine truth had made an indelible impression on the heart of Kajarnak. He is continually repeating either a short ejaculation, or a text, that he has heard from us, and is now come entirely to live with us. When we speak to him, the tears frequently roll down his cheeks. His peculiar intelligence is surprising, when compared with the supineness and stupidity of the other Greenlanders, who can scarcely comprehend, what is daily repeated to them. But this man scarcely hears a truth before he understands it, so as to retain it in his memory and heart. He is also exceedingly affectionate, and shows a constant desire to be instructed, catching every word with an eagerness, which we have never observed in a Greenlander before. His family, or tent companions, were the first, who were benefited by the conversation of Kajarnak, ; but before a month had elapsed, three large families of South Greenlanders came and pitched their tents near the mission-house. They came to hear the joyful news of their redemption ; and when the Brethren could not find suitable expressions, the new convert helped them from the fulness of his heart. All were affected, and several even of those, who had at first opposed, declared that they would now believe and stay during the winter with Kajarnak." But few of them kept their word. Most of them soon after took their leave with tears to share in the reindeer hunt, promising to return towards winter. Kajarnak declined accompanying them, lest his soul should suffer harm, which, alas! was the case with his companions. They indeed returned, but the heathenish practices, in which they had engaged, had obliterated their religious impressions; and after some time they left the Brethren entirely. By their departure Kajarnak, hav-

ing no tent of his own, was brought into great straits. The Brethren offered him a part of their own dwelling, though it was very small. But he only requested a couple of skins for a tent, alledging, that this was the third time his friends had forsaken him, and taken with them the woman's boat and tent, because he would not follow their ways. From this declaration it might be gathered, that even before the arrival of the Brethren the Holy Spirit had been preparing his heart for the reception of the Gospel.

The Brethren were always concerned, lest his friends should entice him away. They took every opportunity to exaggerate the difficulties of his new way of life, and the bondage he would suffer, in comparison to their wild, unbounded freedom; at the same time doing their utmost to make the missionaries contemptible, and their doctrines and friendship suspicious. But as Kajarnak differed very much from his countrymen in point of sincerity, ingenuously disclosed to the Brethren the bad reports propagated concerning them amongst the heathen, and always conferred with them about his intentions, they could satisfy their minds, that He who had begun a good work in him, would certainly accomplish it.

In the beginning of October, when the frost sets in, and the Greenlanders forsake their tents, about twenty persons were lodged in two houses, one of which was afterwards deserted. The Brethren therefore began to devote an hour every morning and evening to prayer, and catechization. On Sunday, a passage from the Bible was read and explained, and five persons, who were regarded the most suitable candidates for baptism, received special instruction, previous to their partaking of that sacrament. A school also was begun, which at first was a source of much toil and vexation, on account of the excessively volatile disposition of the Greenland children. However, after much labour, some of them learnt to read a little.

When the Greenlanders laboured under disease, the Brethren were their only physicians, and the Lord blessed the medicines which they administered, in a variety of cases.

Two invalids wished to have a form of prayer, adapted to their circumstances. Their request was indulged, but they were informed, at the same time, that they might always spread their wants before our Saviour, in their own words, with confident simplicity.

This delightful beginning of a work of God, was speedily interrupted, by an occasion for admonition and reproof. On the return of the sun, at the winter solstice in December, the awakened Greenlanders were invited to a dance in the neighbourhood, and though warned by the missionaries, most of them repaired thither privately. The next day they were reminded how the people of God had been chastised for such carnal merriment, in which they put themselves on a level with the heathen. The greater number were ashamed of their conduct, yet the Brethren heard with pain, how some attempted to vindicate themselves by alledging, that they had gone out of complaisance to their friends.

The Brethren, finding that four persons were not adequate to the task of instructing and caring for the Greenlanders, were obliged to apply for two more assistants, and as they were very much cramped in their present dwelling, also requested, that, if possible, they might be provided with a new house, containing one large room, and two lesser ones adjoining it. Their wish could not, however, be gratified, till four years after."

The appropriate promise contained in the text appointed for the day, on which Kajarnak's awakening took place, is remarkable. It was the following: " They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isaiah, lxv. 23.

1739. — The awakening, which had commenced in

the preceding year, continued to gain strength in this. Several incidents, by no means agreeable, were serviceable in bringing the natives to hear the truth, and in preparing their hearts to embrace it. In the very beginning of the year, the cold was so rigorous, and there was so much ice in the vicinity of the colony, that the ordinary hunting expeditions were entirely suspended, and many Greenlanders were frozen to death for want of train to supply their lamps, or perished yet more miserably by hunger. This distress urged them to seek refuge amongst the Europeans. Some were obliged to walk for many leagues over the ice with their kajaks on their heads, before they came to the water. They earnestly entreated the colonists to grant them a dwelling-place, and to fetch their wives and children, who stood waiting on the ice, many miles distant. The Brethren set out immediately on this charitable service, accompanied by another boat from the colony, but the ice prevented their landing on the island, and they were forced to leave the poor wretches a whole week in their misery, till more favourable weather permitted them to be brought off. They had lain ten days on the snow, and had barely kept up life by eating old skins, shoe-leather, and sea-weed. A Greenlander had in the mean time succeeded in a hazardous attempt to bring his wife and children to the colony in two kajaks: he with his eldest child tied to his back in one kajak, towing along the other which contained his wife and youngest child.

The Brethren had now their two Greenland houses completely crowded with these people. They embraced the opportunity to address themselves to their hearts, and the attention perceived in several showed, that these exhortations were not altogether without effect. "How long," said they, "have we and our fathers neither known nor believed the truth! who would still refuse to hear and embrace it!" The Brethren on this occasion gratefully acknowledged the favourable change in their outward circumstances. Two years ago

they thought themselves happy, if they could buy such bones or offal as the Greenlanders were ready to throw away; now they had continually 15 or 20 hungry persons standing round them, and fed from their table. In the spring they carried these fugitives, at their request, back to their former residence. Yet one family staid, and the rest promised to pay them frequent visits, and to live with them during the winter, that they might hear God's word. *

The Brethren did not remain inactive in the interim, but commenced their visits round the country, as early as February, though they were obliged to carry their boat over a great extent of ice. Scarcity of provisions had compelled the Greenlanders to resort to *Kangek*, and John Beck accompanied them, in order to instruct those who had already heard the Gospel, and to proclaim it to the rest. His recital of his labours during his twelve days' abode there, is interesting, as it exhibits the manner, in which the missionaries endeavoured to convey divine truths to the understanding of the natives.

"We found five houses upon one of the islands, and were all lodged in the largest. In the evening I had a meeting for prayer with our own people, which raised the wonder of the savages. February 3d, after singing a hymn and prayer, I discoursed to them on the love of God, who would have all men to be saved, and come to the knowledge of the truth. I afterwards spoke separately with each of our own people, exhorting Mangek, in particular, to lead an exemplary life before his countrymen, as he was the first, who gave himself up to our instruction. On the 4th numbers

* No one will be hardy enough to insinuate from hence, that the Brethren wished to allure the natives by temporal benefits, and bribe them to turn Christians. It is one thing to proselyte a person by favours, and another to open the arms of mercy to every one whom bodily distress forces to us for help, without respect of persons or sentiments, and to take this opportunity to make such a poor wretch acquainted with his Creator; else indeed we should be worse than infidels.

came to *Kangek* from other islands, to dance. The house was completely filled, and we withdrew into a smaller hut, suffering them to pursue their orgies undisturbed, the whole night. After they had slept themselves sober, I told them something of the creation, the fall, and our redemption. Megak, who slept next to me, was very much affected by the evening prayer. When we lay down to rest, he several times repeated parts of it, and asked in what manner our Saviour had delivered us from the power of the Destroyer. I was vastly pleased to see him inquisitive about so noble a subject, and conversed with him on it upwards of an hour. He resumed the topic as soon as he awoke in the morning. After I had prayed with them, I crossed the ice to another island to instruct the savages. Contrasted with their miserable ignorance, I could value more highly the grace, which the Lord has bestowed upon Kajarnak and his family. He longed much to return to *New Herrnhut*, for the din of the savages shocked him. In the evening, three men staying unusually long at sea, occasioned great anxiety to their friends. I consoled them by suggesting, that the delay was probably owing to some heavy capture; and as the hunters returned at midnight with two seals, they imagined I could prophesy, and said they would in future believe all my words. The next day they were very attentive to a discourse on the love of Jesus, in coming into the world to redeem us by suffering and dying. In the evening, however, they renewed their dances, with the exception of a few, who staid and listened with interest to what I said. Matters continued in this train during the rest of my visit. I spoke from time to time with our people, especially the children, on the incarnation and passion of Jesus. They were all extremely desirous to be at home again. At parting, Megak gave me a fowl in token of his gratitude, which was the more remarkable, as the Greenlanders are far better pleased to receive than to make presents."

The grateful reflections, which frequently arose in the mind of our missionary during his intercourse with

these savages, are pleasingly depicted in another letter from *Kangek*. "When I see how this crowd of people live without God in the world, blindly following the impulses of nature, the great love of our faithful Saviour appears more important to me. *We* have found mercy. We also were once strangers, we were not his people; but he has brought us nigh unto himself, and taught us to look up to him continually by faith. What suitable requital can we make him for his generous love and free grace, except by offering him our heart? If we give him that, happy are we, for all the attacks of the enemy will be impotent; we are sheltered in his wounds. Still it behoves us much to watch and pray, if we would maintain the victory. For the adversary has great wrath against those, who are now rescued from his yoke; how much more, then, against us, who are intent on making inroads, into his kingdom! His devices are apparent here in various ways; but the Lord gives us the victory over them all."

The Brethren now made numerous excursions, and as the Danish missionaries could not procure a boat and boatmen, as often as they wished, the former accommodated them with part of theirs. The natives in general showed greater relish for their company, the Brethren being now able to express themselves more intelligibly in their language, and to enter into familiar conversation with them. The testimony of the truth was often attended with considerable emotion among the hearers; but as long as they were strangers to the true life that proceedeth from God, their understandings were extremely clouded. They had learned from visible things to own an invisible Creator, to fear him, and to call upon Him for the supply of their natural wants; but to representations of the corruption of the soul, the necessity of a renovation and of faith in Jesus, they returned their customary affirmation: "We believe it all;" the import of which, as the Brethren were by this time aware, was that they were unwilling to be troubled any further about the subject. Even where some degree of reflection was excited,

it generally issued, not in a wholesome self-knowledge and fervent longing after a Redeemer, but in curious questions, difficult to be cleared up to a raw uncultivated understanding, and of no practical utility. One, for instance, asked, if God could not hear the serpent speaking to Eve; and if he could, why did he not warn her of the danger, and prevent the fall?

Many barbarous actions were committed under their eyes, which they had not the power to prevent. A son had, according to the Greenland custom, tied up his mother, who had apparently breathed her last, in a skin. An hour after, she began to utter lamentable screams. Fear hushed the Greenlanders into silence, but on the urgent persuasions of one of the missionaries, the son uncovered her face, and asked her if she was really still alive. No answer being returned, he tied her up again. Some time after, the cries were repeated, on which her son put a piece of blubber into her mouth, which she swallowed; but as she could not speak, he once more closed the shroud. When she raised her outcry the third time, and answered his question, he reluctantly consented to release her. The poor wretch, however, was not long suffered to enjoy this reprieve. Her unnatural offspring seized his opportunity to gag her, and convey her unnoticed to another island, secure from fear of interruption, where he buried her alive. This cruelty he afterwards palliated, by saying, that he had merely put an end to her misery, as she had been deranged and unable to take any food for several days. It was observed, that he had made crosses in the snow, at regular intervals along the path, by which he had drawn her to the fatal spot. *

Painfully as these proofs of the miserably degraded and obdurate state of the natives in general affected the

* Both the prevalence and the origin of this custom are points on which I could gather no satisfactory intelligence. The latter would be accounted for on the supposition, if it could be admitted, that some of the old Norwegian Christians were incorporated with the Greenlanders.

feelings of the missionaries, they derived abundant consolation from the prosperity of Kajarnak and the rest of their catechumens. They plainly traced in them, not only a real consciousness of a Deity, but a profound reverence for him; not only a compliance with the doctrines of a future resurrection, and eternal happiness for believers, but deep views of their misery, joy in the love of God as displayed in Christ's atonement, and an increasing desire for the word of life. The work of grace had taken deep root in their hearts, and evinced its power in a change of life, voluntary renunciation of the follies of Paganism, and a cheerful endurance of the mockery of their infidel acquaintance, by whom they were forsaken, hated, and contemned. Kajarnak in particular was much affected by what he had heard, and would sometimes, of his own free impulse, exhort his countrymen to embrace the truth after their long ignorance, or he would offer up a short but fervent prayer to the same purpose. He had a clear head, and asssisted his teachers in the choice of proper words, frequently correcting them in the equivocal expressions, to which they were still liable, and which were open to the sly perversions of the malicious savages. He was not satisfied with merely answering the questions, which his teachers put to him, but brought forward his own enquiries, and sought an explanation of his difficulties. During a conversation on the new theme, which now engrossed all his thinking powers, he declared that as soon as an evil thought arose in his mind, he immediately, wherever he was, raised his heart in silence to Jesus, and prayed him to deliver him from it by his blood.

As the catechumens evinced a lively desire for baptism, the Brethren could no longer refuse to comply with their request, and open to them in this holy ordinance the way to the enjoyment of all the blessings purchased by the blood of Jesus. They did not, however, take this step without great caution. Mangek was denied the participation of this privilege, though he had continued under their instruction up-

wards of a year, and had not been without visitings of grace; but no durable impression had been made upon his mind, as he himself owned with shame. Perhaps the Brethren carried their scrupulosity too far in this instance, and required more than could reasonably be expected of a person still unbaptized; and it may have been the pain and disappointment of this repulse, which threw him into an unsettled, wavering state, till he finally betook himself to the heathen. But the missionaries cannot be justly blamed for their strictness in regard to the admission of their first candidates, knowing, as they did, that the ceremony would attract universal attention to the conduct of the new Christians.

Kajarnak and his family were now taken into a special preparation for baptism, and were daily instructed in the most essential articles of the Christian faith; as they could best comprehend and retain them in their memories. On Easter Sunday they were solemnly baptized, Kajarnak receiving the name of Samuel, his wife being called Anna, his son Matthew, and his daughter Hannah. After they had before the whole congregation simply answered the interrogatories of the missionaries respecting the ground of their hope, and promised to renounce all heathenish practices, remain constantly with their teachers, and lead a life worthy of the Gospel, they were, with fervent prayer and imposition of hands, pronounced free from the power of darkness, and dedicated to their rightful Lord and Saviour Jesus Christ. The Greenland formulary is as follows: *Koiaukit Atatah Niarnahlo Annernerneruhlo Aiunginnerum Akkanut, Jesuh Tokkoanut,* "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, into the death of Jesus." A powerful emotion pervaded the spectators, as well as the baptized, during the whole of this solemn transaction.

But the joy with which the missionaries contemplated their little flock, and their pleasing anticipations of a speedy increase of numbers, were soon obscured. Scarcely four weeks had passed since the late event,

when a band of murderers from the north, treacherously stabbed Kajarnak's brother-in-law at *Kangek*, having enticed him out to sea. Their pretence was, that he had formerly conjured the son of their leader. He indeed tore the harpoon from his body, and fled to land, but he was overtaken, covered with wounds, and thrown from the top of a cliff, where the body was found after a long search. The assassins having threatened to murder Kajarnak himself, and two more of his relations, threw them into no small panic, but the colonists shortly after seized the ringleader, with several of his accomplices. He confessed, that besides the present murder, he had killed three Greenlanders with his own hand, and been accessary to the death of as many more. Since, however, he was amenable to no human judicature, and was entirely ignorant of the divine law, he was dismissed with a severe reprimand; but two of his companions, who had formerly been instructed in the word of God, were punished with flogging. Kajarnak's apprehensions were rather increased than dispelled by a mode of procedure, which appeared to him more likely to irritate than to awe the offenders, and after much anxiety he declared that he thought it his duty to accompany his brother Okkomiak, who was most obnoxious to their resentment, to his relations in the south. It was in vain, that the missionaries endeavoured to appease his fears, and promised to board him in their own family, that he might not be under the necessity of going abroad to hunt. Their concern touched him to the quick, but he could not resolve to stay, and they saw him set out with heavy hearts. In a fortnight only two tents of Greenlanders were left in the whole country.

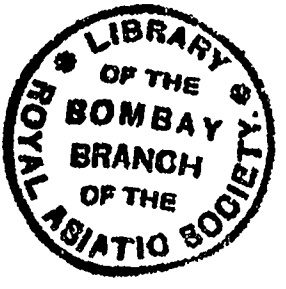
The solitude was however enlivened after a short interval by the arrival of twenty-one boats of Southlanders, among whom were the friends of Simek, one of their late hearers. They had met the fugitves on their way, and heard from them wonderful things of God, in which they were eager to be farther instructed. They returned thanks for the kindness

shown to their countrymen, particularly for restoring the wife of Simek to life. The simple fact, which their ignorance invested with so much of the marvellous, was, that the Brethren had recalled her to her senses from a violent fainting fit in child-birth by the application of some cordial drops. Simek himself returned with his company towards winter, and he was soon followed by the greater part of those Greenlanders, who had found a refuge with the Brethren during the severe famine, so that nine families now wintered with them.

A party of Southlanders returning from *Disko*, likewise called at the settlement. One of these, who thought no Greenland bride worthy of him, came one day when the Brethren were absent from home, with a number of followers, to carry off young Anna Stach by force to be his wife. Fortunately she understood their conversation, hurried back into the house and bolted the door. The ruffians after some fruitless attempts to burst it open, tried to cut through the windows with their knives, supposing them to be made of seal-gut like their own. Their endeavours were of course unavailing; to dash the glass in pieces never occurred to them, and they slunk off threatening to return, when they were not expected. The third day they again made their appearance in greater numbers, but were happily repulsed by our Greenlanders, with the aid of some boatmen from the colony.

Having now collected a considerable native congregation, the Brethren could proceed to hold regular hours, morning and evening, for singing hymns and for catechisation. The beneficial effects of this arrangement were soon perceived. Most of the hearers readily consented to throw away their amulets, and place their confidence alone on God. Still much levity and inconstancy marked their conduct. At one time they were sleepy and indifferent during the reading of the Scriptures; at another their attention was awake and lively, and they were eager to become pious all at once. Indeed it gave the missionaries no small trouble

to impress upon them the evidences and workings of a genuine faith as distinct from mere approbation. Yet it was pleasing to observe the general willingness to be taught; and the children, in particular, six of whom were formed into a school, gave promise of better times. It ought not to be passed over, that this stirring amongst the Greenlanders had a salutary influence on others, not only proving a source of encouragement to the Danish missionaries, but leading the other Europeans of the colony to profitable reflection.



CHAPTER II.

From 1740 *to* 1747.—*Change of System in the Conduct of the Mission.—Visitation.—The Natives withdraw in Spring.—Return of Kajarnak, with other exhilarating Occurrences.—Useful Services of the new Converts.* — 1741. —*Death of Kajarnak.—Visits to the Natives.—Good Understanding subsisting between the Brethren and the Danish Missionaries.* — 1742. — *Matthew Stach returns from Germany.—A Missionary lost on his Voyage.—Success attending the preaching of the Gospel.* — *Imperfections of the Believers.* — *A new Increase of awakened Greenlanders.* — 1743. — *Appearances of a general Awakening in the District of Baal's River.* — *Singular Dream of an Angekok.* — *Annual Dispersion of the believing Flock.* — *Fatal Accident.—Winter Residence with the Missionaries.—Meetings for religious Worship.—Various Dangers and Deliverances.*—1744.—*Extension of the Gospel.—Plot of a Band of Murderers defeated.—Arrangements for the Summer.* — *Exclusion and Re-admission.—Christmas.*— 1745.—*Spiritual Course of the believing Flock.—The Missionary Boehnisch returns from a Visit to Germany.—Casualties.*—1746.—*Opposition of the Angekoks.—Excursion to hunt Rein Deer.—Arrival of the Missionaries, Soerensen and Boernike.*

1740. — THE eighth year of the mission was signalized by the important change, which took place in the mode of conducting it. Though the Brethren, as we have seen, had already acknowledged the principle, that their grand object ought to be Jesus Christ, and their main doctrine the purification from sins through his blood, they had not steadily acted upon it; their sincere resolves, according to their own expression, miscarrying in the execution for want of unanimity. Experience had now added its testimony, that the only efficient means of touching the hearts of savages, was not to insist, in the first instance, on such truths as the unity of God, the creation, and the fall; a method, which though it ap-

pears in theory to be the most rational that can be adopted, proved, in effect, to be a bar to their conversion; but to proclaim to them the news of their Creator's assuming humanity, in order to redeem his fallen creatures; and his purchasing and winning them with his own precious blood, and with his innocent suffering and dying. This spread and kindled like a fire from the Lord, softened their obdurate minds, illuminated their dark spirits, and infused a vital energy into their torpid hearts. The Brethren therefore resolved to know nothing among the Heathen but Jesus Christ the crucified, and to confine their future efforts to the simple narrative and profitable application of his meritorious incarnation, life, sufferings, and death. By their more frequent communication with Europe, they also shared in that increased clearness, which the Church at home had attained respecting the all-sufficient merits of our Redeemer, and could consequently urge the doctrines of grace more freely and effectually upon the Greenlanders.

With this year's vessel arrived a new assistant John Schneider, and Brother Andrew Grassman, who had been deputed to hold a visitation in Greenland. The captain was obliged to land them 70 miles from *Godhaab*, and all the stores had to be transported thither in a boat, at a dangerous risk, from the same distance. After a stay of ten weeks, Andrew Grassman returned to Europe, taking with him the eldest missionary, M. Stach, on a visit.

In the beginning of the year, their labours had an unpromising aspect. Few of their hearers appeared to have a thorough conviction of the truth of the Gospel; and many opposed themselves to it, especially if they were reproved for any misconduct. As soon as the severity of the winter was past, most of them left the settlement, and the rest followed in April. At taking leave, the Brethren exhorted them not to forget what they had heard, but to think of it often, and receive the offered grace. They parted in peace,

and some of them were much affected. The children had become greatly attached to their instructors: they took their reading-books with them, in which the Brethren had written them some prayers and little exhortations. After their departure the missionaries continued their usual visiting voyages to the surrounding heathen, though without much immediate benefit.

It was a joyful surprise to them to see Kajarnak return after a year's absence, bringing with him his brother and his family, which had been the chief motive of his expedition. He stepped unexpectedly into the room, while the cheerful party were celebrating the marriage of the missionary Boehnisch with young Anna Stach. The guests, no less than the Brethren, rejoiced at this first instance of a Greenlander, who had remained faithful, during all the temptations of a residence among his savage countrymen. He said, that he had made known the good news, which he had heard from the missionaries, to the heathens in the South; that at first they listened to him with pleasure and wonder; but when, after a while, they grew tired, and turned it all to ridicule, he left them undisturbed, holding converse with the Saviour in solitude, and edifying himself and his family. Towards the end of his stay there, he had felt an ardent longing for the company of his teachers, and could not possibly part from them any more. He had left his son for another year among his friends, in the hope that they, too, might be induced to come and hear the Gospel.

The return of their first convert was succeeded by other occurrences of a pleasing nature. A young woman had repeatedly importuned them to take her into their service, but as they supposed her to be actuated merely by temporal views, they declined it. After some time she came again, complaining with tears, that she could no longer bear to live among the unbelieving natives, who all hated her, because she would not conform to their customs. Upon this

a place was found for her at the colony, where she made such progress in Christian attainments, under the instructions of the Danish missionary, that she was baptized by him before the expiration of the year.

Another young female at *New Herrnhut*, who was deeply impressed with the doctrines of the Gospel, took every opportunity to speak to all who would hear her, of the value of that grace, which had produced so powerful effects upon her own heart. She did not fail to attract contempt and opposition among the rest: they told her that, when they listened to her, and reflected upon the subject, they grew sick, meaning that they felt an uneasy sensation, which was disagreeable to them. But she replied, that when she was sick, she was made well by prayer.

A third most striking instance of the power of divine grace is best related in the words of the Brethren: "In a Greenland house, where all besides were hostile to us, there was a young woman of the name of Pussimek who was very much affected. While we were speaking, she held her hands before her face to hide her tears, and softly sobbed forth: "O Lord! let thy light break through the very thick darkness." At another time, we saw her kneeling behind a rock, and caught the words: "O God, thou knowest that I am exceedingly corrupted from our first parents, have mercy upon me!" When we afterwards asked her why she knelt, she answered: "Because I now begin to believe; I pray daily to God to be gracious to me." Being directed to persevere in prayer, she began to weep and to exclaim: "O Jesus! my heart is thoroughly depraved; make me truly sorry for it; take away the bad thoughts, and form me according to thy pleasure. And as I yet know but little of thy word, give me thy Holy Spirit to instruct me." Her companions, very naturally hating the person, whose example was a constant reproof to them, treated her with a severity quite foreign to the national character, so much so, that she was glad to take the

first opportunity of seeking an asylum with the Brethren.

She was never weary of listening to the doctrine of the Cross, and soon began to speak of it to others. No sooner did any heathens come to the place, than she paid them a visit, explained to them the reason of her living here, told them of all the blessings, which she had enjoyed, and of the still greater happiness which she had in view, and her admonitions were not without their effect. Having been prepared for baptism, and made acquainted with the nature and design of that holy ordinance, she declared that she now no longer believed, that Jesus was the friend of sinners, because we had told her so, but because she felt it in her own heart. As we perceived in her a most ardent longing after the blood of sprinkling, and the energy of Jesus' death, she was baptized at her earnest request, and called Sarah.

These events excited a new emotion among the Greenlanders, who wished to become as happy as their countrymen. The Brethren took their new converts with them on their visits to the heathen, to convince them, by living witnesses, that the word of the Cross is the power of God unto salvation to all them that believe, and is of force to renew the heart, mind, temper, and all the faculties. They testified of the grace, which was purchased for all, and of which they now partook, with a frankness and spirit that astonished, and, in many cases, forced conviction upon the savages. An old grey-headed man said, that the name of Jesus was impressed on his heart, and that he was always thinking *Jesuna!* O Jesus! which he had heard repeated in prayer.

Those also who visited the settlement from the adjacent islands, and from remote places, were generally much affected by the testimony of the baptized Greenlanders. A party who came from a considerable distance to the south, and perhaps from the east-side, (for their dialect was not perfectly intelligible,) listened with surprise and eagerness to the account of the crucified

Jesus. Many Northlanders also, who pitched their tents with the Brethren for a few days in August, were wonder-struck, when Kajarnak and Sarah gave an account of their conversion. They were utterly amazed at their prayers, which they supposed they had learned by rote, and would willingly have done the same; but they were told, that they must learn to know their misery, and that would teach them how to pray.

Towards winter the Brethren began to translate a Harmony of the Four Gospels into Greenlandic, for the use of their little flock. Kajarnak and Sarah rendered them material assistance in this work. They frequently used apt expressions, which no grammatical knowledge could have discovered. Of these the Brethren took particular notice; and in this manner, after having taught their converts to *think*, they learned to *speak* from them. Kajarnak was extremely active in endeavouring to turn his countrymen from their evil ways. As he was once on a journey, he was invited by the natives to dance with them at the sun-feast, and join in the usual festivities on the reappearance of that luminary, but he gave them this answer: "I have now another joy, for a brighter sun, namely, Jesus, has risen in my heart. I must hasten to my teachers to celebrate with them a great festival, in token that the Creator of all things was born into the world as a poor infant for our redemption." And on this subject, as his brother, who was present, related, he uttered a discourse which completely astounded them.

1741.] — But the Brethren were not long permitted to enjoy the services of so valuable an assistant in their ministry. Early in the next year, he was called away from this mortal scene, to prove the reality of that blessedness, to which his hopes had been so recently directed. The account of his death given by the missionaries is, in substance, as follows:

"We had of late devoted our attention particularly to Kajarnak and Sarah, instructing them in all the truths necessary to salvation, as they had greater op-

portunities than ourselves for enforcing them upon the natives, and could illustrate them better. Kajarnak twice went out into the country, to tell the heathens something of Jesus, the friend of sinners. He returned home from his first attempt with a sorrowful heart, for all he said was laughed at. Soon after he met with better success in *Kangek*, where he drew round him a willing and attentive auditory, while he dwelt with peculiar emotion on the merits of the bleeding Reconciler, who yielded up his sacred body to such a painful death, that we should no longer employ our members in the service of sin, but as instruments of righteousness all the days of our lives. On the 21st of February he was suddenly attacked by a cough, attended with pleuritic stitches. We spoke to him of the transitory nature of this life, and the necessity of a constant resignation to the will of God. While we were thus addressing him, he grew so faint, that he could neither hear nor see. But during a prayer, which we then offered up, he came to himself, and immediately joined us, in the midst of his most acute pains, with such fervour, that we and all the surrounding Greenlanders were amazed. On the 25th, the spasms were frequently so violent that they stopped his breath: yet in the greatest agonies he remained composed and tranquil. When his family began to weep, he said: "Do not be grieved for me; have you not heard, that believers when they die, go to our Saviour, and partake of his eternal joy? You know that I am the first among you that was converted by him, and now he calls me first home to himself. If you are faithful to the end, we shall see one another again before the throne of the Lamb." He then expressed his wishes with regard to his family, entreating us to take charge of them, especially of his two sons. We had many most interesting conversations with him on the succeeding days. On one of these occasions he declared, that every thing he had heard in the days of health, was now much clearer to his heart. On the 27th, the day

of his death, the Danish missionary paid him a visit, as he had done regularly from the commencement of his illness, being extremely fond of him: During his visit, just as we were speaking to the patient of the goodness of the Lord, he breathed his last, having bowed his head upon his hands, as if to sleep.

His wife Anna and his brother Kuyayak, were quite resigned under this afflicting visitation, and desired us to bury the deceased in the manner of believers. The next day the missionaries, factors, boatmen, and Greenlanders of the colony, came to the interment. After the singing of some favourite hymns of the deceased, and a short discourse, four Greenland boys carried the remains to our new burying-place. At the grave, one of the Danish missionaries addressed an exhortation to the company present, from the words, "*I am the resurrection and the life,* &c." and told them that a believer does not die, but at his departure begins truly to live, yea, to live for evermore. We then kneeled down upon the snow, under the open sky, and gave back to our Saviour this our firstling, with our fervent thanks for all the grace he had conferred upon him. The Greenlanders wondered at all they saw and heard, it being directly contrary to their customs, to perform the last offices to the dead with such affectionate care, except the deceased is their nearest relation.

The remembrance of the happily departed Kajarnak had a beneficial influence upon his surviving family. His brother Kuyayak, indeed, soon relapsed into a vacillating state, unable to resolve either to stay with the Brethren, or finally to part with them. His wife died, and as she had been actuated in her life-time by a spirit the reverse of Kajarnak's, her death-bed scene was marked by a far different character. It could not fail to impress the Greenlanders, and rouse them to a zealous imitation of Kajarnak's example. On her husband alone, it appeared to have no effect. In spring he retired with his family to the islands, after a mournful farewell on both sides, and though he spent the following winter with the Brethren, according to pro-

mise, he again set out the next year towards the North, and lost his life on the way.

Better hopes were entertained of his son Kuanak. He was a bashful boy, but of an ingenuous disposition, and showed a sincere love to the Saviour. Though he was obliged to attend his father in his rovings among the islands, he seldom missed an opportunity of visiting his teachers, whom he esteemed the more, in proportion as he learned to perceive the difference between believers and unbelievers. "I often feel quite anxious," said he, "among the heathens; therefore, I implore Jesus to give me constancy, that I may never wander from him, for I can rest no where but at his feet." After his father's death he came back a cripple to *New Herrnhut.*

Instances were not wanting of the most refractory spirits bending under the transforming power of Divine grace. Okutsuk, a young woman, who had formerly been reproved for lying, and had returned an impudent answer, now came back from the savages, to whom she had withdrawn, declaring that during her abode amongst them, she had been deeply convinced of her misery, and now wished to be baptized. In these sentiments she steadily persevered, and at length forsook her great and wealthy family, to live with the believers. The kindness of Ippegau also, who had five years ago been the means of preserving the Brethren from a miserable death by famine, was requited to him in his children.

The desire for hearing the word of life now became more general among the natives, and even some notorious Angekoks began to be ashamed of their craft. The Brethren endeavoured to improve these favourable symptoms by frequent excursions. "The Kangek people," they write on one of these visits, "imagine that every thing must be read out of a book, and when we come, they ask directly where our books are? Sarah told them, that the Holy Spirit was the best schoolmaster; if he reigns within, and makes the word of God truth to the soul, a person can then speak without

book." From the same visit, the Brethren brought home with them a Greenland family, in which was a young man called Arbalik, who, by his openness to the truths of the Gospel, his lively temper, and strong natural abilities, gave promise of extensive usefulness. Having disengaged himself and his mother from his company, he soon after settled altogether with the Brethren, living in the same tent with Samuel's widow, her children, and Sarah; and these he was to maintain as their provider.

This was the only family resident at *New Herrnhut* during the summer; but in October, three numerous families took up their winter quarters there. Having finished the translation of the Harmony of the Gospels, the Brethren read and expounded a portion of it daily, and this was rarely done without benefit. Eight children were likewise instructed in human and divine knowledge, with evident success. Kuanak's sister, a girl of twelve years of age, was deeply touched by the history of the Redeemer's sufferings, and would sometimes assemble her little companions, and pray with them, in a strain of the most heartfelt devotion. When two of the teachers were dangerously ill, these affectionate children came and kneeled down by their beds, and prayed with tears to our Saviour, that he would spare them longer; and their prayers were not in vain. It would be a culpable omission, to neglect noticing the good understanding, which subsisted between the Brethren and the Danish missionary, Mr. Drachart, who came to the country in 1739. He conferred with them on the best method of reaching the hearts of the heathen, and often joined them in their visiting journeys. He saw no impropriety in desiring their assistance in preparing his candidates for baptism, as they also gladly accepted his services on similar occasions. He poured his grief into their bosom, whenever his labours were not immediately productive of all the fruits he desired, though *they* saw clear proofs among his flock, that the Lord was

with him. Since he requested their counsel, they advised him not so much to aim at increasing his numbers, as at grounding those, who were already awakened, on a firm foundation of vital knowledge; and to promote a close connection amongst them, that when he could not be with them, they might encourage each other. He saw the good sense of this advice, and its utility evinced itself more clearly from year to year.

1742.—In 1742, Matthew Stach, the oldest missionary, who had gone on a visit to Germany two years before, returned, bringing with him another Brother, who was to have the care of the children. Having opportunely arrived in Europe, during the sitting of a synod of the Brethren at Marienborn, he could deliver a verbal account of the mission in Greenland to the assembled servants of the church. December 12th, 1741, he was ordained a priest by Polycarp Müller, Bishop of the Brethren, and after having given great pleasure to the friends of the mission on the continent, by his narrative of what had already been done among the pagans in Greenland, he set out on his return. At Copenhagen he presented a petition for the abrogation of some galling restrictions, which had hitherto fettered the Greenland Brethren, both in their secular and spiritual proceedings; which being approved of by the College of Missions, he was honoured with a very gracious royal rescript, permitting him to administer baptism, and all other ministerial acts.

Contrary winds retarded his arrival in Greenland till July 17th. Daniel Schneider returned with the ship to Europe. He had arrived the preceding year to supply the place of Christian Margraf, who, on account of ill health, and inability to learn the language, was obliged to resign his station. His commission was to assist the missionaries in their secular avocations for a year, but it was at his option to continue with them, if it agreed with his inclination, and he could learn the language. The Brethren would willingly have

kept him another year, as they had various scruples respecting the voyage, but since he could not reconcile himself to the Greenland mode of life, they dismissed him in peace. He wrote to them from *Fredericshaab*, the southern colony, where the captain was obliged to touch; but since that time neither he nor the vessel was ever heard of. This is the only Brother, that has been cast away in the numerous voyages to and from Greenland, though these seas are overspread with danger, and many ships perished amongst the frightful ice-bergs in the earlier period of this navigation.*

During the two years of the missionary Stach's absence, only one Greenland woman had been baptized, but there were many souls, who listened to the word with joy, from whom a plentiful harvest might soon be expected. Among the rest, came several of Kajarnak's relations, to whom he had fled after his baptism. They said that he had told them many things about Jesus, which they did not at that time understand, but since then they had frequently revolved them in their minds; and were now come to be more fully instructed. These were not empty words, for besides attending the meetings, they came singly to converse with the missionaries, and generally concluded with the ejaculation: "O that God would open my eyes, and purge my ears, that I may rightly understand this matter, and be happy!"

External disasters led some to greater seriousness of mind. One person said, that he had a short time ago been overset in his kajak, and as he lay under water,

* Such was the case in 1765, when Crantz wrote his history. Since that time two similar accidents have occurred; one in 1786, when the widow Königseer and the unmarried brother Heinze were lost at sea with the ship and the whole crew, on their return from Greenland to Germany. And in 1817, the missionary Kranich, returning to Europe after a service of twelve years in Greenland, found a watery grave. By a letter written from on board to the Brethren at Lichtenau, it appears, that his mind was prepared to depart and be with Christ; if, as he adds, "he should never reach the desired haven;" of which he seems to have had some presentiment.

unable to recover himself, he thought: Now I must die, and my soul will probably go down to the bad spirit. But he cried in his inmost heart: "O thou who art above, take my soul to thee!" That instant, two Greenlanders came and raised him up. Afterwards, when he was told, that Jesus was called a Deliverer, who had rescued us by his blood from sin and eternal death, he feelingly exclaimed, "O that great Deliverer!"

In the visits which the missionaries undertook, either in company of the factors to procure provision, or for the express purpose of conversing with the natives, they always found opportunity to sow the good seed anew, or to water what had been sown, and the Lord often granted them to see the footsteps of his benediction. A few weeks before one of their visits to a lodge of Greenlanders, Arbalik had related something of our Saviour's dialogue with the woman of Samaria to a woman there; this wrought so upon her mind, that she now enquired with longing after that living water for all who thirst. Occasion was taken from hence to speak more at large to her and some other attentive hearers on the belief in Jesus, who was crucified, and is the true God and eternal life. It was perceived, that they were always particularly affected, when the Saviour's agony was spoken of. "And as our own hearts," say the Brethren, "were uncommonly warmed by this theme, the words came so fluently, that each wondered at the other's power of expression." They justly ascribed the sole glory to the Spirit of God, under whose powerful energy the heart of the poor woman opened like that Lydia. She could never hear enough, and after listening with delight the whole day to the proclamation of the glad tidings of salvation, she sent her son to fetch the missionaries to her house at night, that they might tell her more. They had also to deal with a sorcerer. Kassiak, for that was his name, did not deny, that there was a God, the Creator and Governor of the world; but he affirmed, that he likewise had received a divine power from

Torngarsuk, or as he expressed himself, he was also god; not indeed over believers, who had committed themselves to the protection of another deity, but he had power over all that adhered to Torngarsuk, and could be of service to them by his art. Happily the Brethren were enabled, in the presence of a crowd of his countrymen, to convince him of his wretched and unhappy state.

The above is only one of many instances, in which the believing Greenlanders prepared the way for their teachers. Wherever they ranged for food, they spread the knowledge of Jesus, and every evening had a meeting for religious discourse and prayer, with those who desired it. They were not always strictly correct in their expressions, but it was evident, that they had profited more from the instructions received, and especially from the reading of the Holy Scriptures, than could have been expected. Thus, one of them being asked, why he did not eat of the raw flesh, and drink the warm blood of a rein-deer just shot, replied: "God had forbidden it to his people in the law, and seeing his teachers let the blood run off, he would follow their example." Nothing had previously been said to him on the subject. The missionaries availed themselves of the zeal of the new converts with great advantage, as they could not themselves go to the natives at all times, and in all places. Nor could the pagans make the same objection to the testimony of their believing countrymen, which they had formerly made to that of the missionaries, and which many ignorant minds, even in Christendom, make use of as an excuse for their indifference: "You are a different sort of people from us: it is your profession: you have sufficient time and capacity to study these things." They now saw examples of their equals, once as ignorant and as vicious as themselves, who were become new creatures through the grace of Jesus, and freely showed forth the praises of him who had called them out of darkness into his marvellous light.

But self-conceit, that subtle intruder, began to creep in amongst the believing Greenlanders, and too often embitterred the joy of their teacher with a tincture of grief. Thus even Sarah was observed to become petulant and unruly. When she was reminded of the grace bestowed upon her, and exhorted to continue faithful, her heart softened, she acknowledged her fault, and heartily entreated our Saviour for pardon, and grace to amend. But this reformation was not the work of a moment. In the sequel, the Brethren discovered, that the root of the mischief was, her entertaining high thoughts of herself on account of her successful diligence among the heathen. They pointed out to her the corruption of her heart, and bade her reflect on the deplorable situation, in which the Redeemer found her, and showed mercy unto her, with her sensations on that occasion. She burst into tears, and said: "Ah now, I plainly feel, that I have gradually departed from the happiness I then enjoyed, and our Saviour is become a stranger to me. Now, though I pray, I find no comfort, notwithstanding; and I seem unable to recover the way to Him." On this, they kneeled down with her, and prayed to the compassionate Saviour, to reveal himself to her heart afresh. She was desired to pray too, but she could not utter a single word, the sobs stifling her voice. Since that time, however, she had visibly a very humble opinion of herself, and was again favored with a free access to the friend of the sinful and miserable. Mr. Drachart had noticed the same failing in his baptized people, and found it necessary, as well as the Brethren, to proceed very cautiously in the tuition of his little flock, and to inculcate poverty of spirit as an essential part of the Christian character.

In October, thirty Greenlanders came to spend the winter with the Brethren, who now found ample employment in making the necessary arrangements for their accommodation, and in caring for the poor. In addition to the regular catechisations, they instituted little associations amongst their Greenlanders, which they called bands or classes, where four or five persons

of the same sex met, under the direction of the missionaries, and spoke freely and without compulsion, of the state of their hearts, and their advances in the vital knowledge of Christ.

Towards the close of the year, five persons were admitted to be candidates for baptism. These were, young Arbalik, who had already delivered a noble testimony to his countrymen. He had formerly been a pupil of the sorcerers, and was to have learned the art of conjuring people to death. Nauagiak and his sister Kannoa, who came into this country from the distance of fifty leagues on the east coast, as far as could be gathered from their account. After they had been awakened by the preaching of the Gospel, their boat companions, disliking their change of sentiments and conduct, secretly rowed off and left them behind, on which they came directly to the Brethren, being deserted by the world, in order to be partakers of a better inheritance. And lastly, Okutsuk, and Issek, the sister of Sarah, who had been directed to the believers by her dying mother. On the second day of the Christmas holidays, Matthew Stach performed the baptismal act in presence of a numerous company of Greenlanders, who betrayed great emotion.

Not long before, Mr. Drachart had also baptized nine persons. Among these was an old man, who, when he heard, that his two daughters were to be baptized, went to the missionary, and asked if he might not be baptized too? "It is true," said he, "I can say but little, and very probably I shall never learn so much as my children, for thou canst see that my hairs are quite grey, and that I am a very old man; but I believe with all my heart in Jesus Christ, and that all thou sayest of Him is true." So moving a petition could not be refused, though the aged man could no longer retain the questions and answers in his memory. He was much affected, while the ceremony was performed, and moistened the place, where he was baptized, with his tears.

1743. — Appearances now seemed to predict an universal awakening of the Greenlanders round *Baal's River*. It is true, there were many who could not yet resolve to forsake their wonted resorts for hunting, and live with their teachers, in order to receive the instruction requisite to prepare them for baptism. Owing to this, their first ardour frequently cooled again, and some wandered away to the south or the north. But yet the greater part of those, who had once yielded to the power of grace, returned in succeeding years, and several, who never came back into the bosom of the congregation, went into eternity in a manner very different from their pagan neighbours. Some again prosecuted their enquiries after the truth in the newly erected colonies of the Danes, and were received there into the Christian church. Nor did those, who had sowed the good seed, behold this without sincere joy, for it was indifferent to them who reaped, provided the Lord of the harvest did but get his due. From this time the whole nation discovered a far more favourable opinion of foreigners, whom they had before either dreaded or despised; a change to be chiefly attributed to the impression left upon the wandering Greenlanders, who were frequently convinced, even when they were not converted.

Every visit from the missionaries was now hailed with joy by the natives. Mr. Drachart having heard that one of his flock had been drowned at *Kangek*, the Brethren carried him thither in their boat, and took with them some of their baptized people to bury the corpse, and to tell the heathen something of the death of Jesus, and the happy sleep of believers. They found Arbalik in the house already, busily employed. He was speaking to an attentive company, of faith in Jesus Christ, from whom, though spiritually dead by nature, and without ability to help or save themselves, they might, by believing, obtain life and fulness of joy. Nor need they be perplexed how or for what they should pray; that would after-

wards flow spontaneously from the heart. "I, poor creature," he concluded, "have yet but little experience, but here are my teachers, they can tell you more." Accordingly, after singing a hymn, they addressed the company on the subject of the Redeemer's incarnation and death. The whole house was affected. "What strange event is this?" said they: "your present discourse affects us in a very different manner from what you were always telling us of God, and the two first parents. We continually said, we believed it all, but we were tired of hearing it, and thought, 'What signifies this to us?' But now we find, that there is something interesting in it."

After the funeral, an angekok declared his determination to forswear his art; having been induced to form this resolution by a startling dream. He thought a little child came to him out of Heaven, and bade him follow him. His infant guide first conducted him to a very beautiful place, where he heard the most enchanting singing. Then he took him to a very dark dungeon, and intimated, that he would go there, if he was not converted. This filled him with inconceivable anguish, especially as he saw numbers of people cast into it. But his conductor led him back again to the agreeable place, and then he gave the people, who were assembled there, something white to eat, the virtue of which was to make men cease from evil. Afterwards the assembly began to sing, and he sung with them, which his wife heard, and awoke him from his * dream.

* We are far from laying any stress on extraordinary dreams, or visions feigned or real of any kind. The power of fancy is naturally very active in the Greenlander, and it is the business of the Angekoks, in particular, to strengthen it by artificial excitements. In the present instance, several Christian truths which he had heard had doubtless taken hold on the Angekok's imagination; though the last circumstance cannot thus be accounted for, as the Brethren were certain that neither he nor any of our Greenlanders had ever heard or seen the least of the Lord's Supper. It can never be proved that God may not condescend to make many singular contingencies subservient to his purpose, and by dreams, among the rest, "with-

In this voyage the missionaries were constrained to acknowledge the great loving-kindness of their heavenly Guardian. Those who had once despised, derided, and abused them, now came to ask pardon; and even the most untractable in former times, stood along the shores as they passed by, entreating them to land and tell them the words of God. On their return, the cold was intense: the boat was covered with so thick a crust of ice, that they could scarcely row it, though there were seven of them; and the spray which dashed over congealed so suddenly, that it would have sunk the vessel, but for their unremitted exertions in lading it out.

The dispersion of the little flock, when the necessity of seeking abroad for provisions, drove them from their winter retreat, proved a blessing to the surrounding country. Yet the Brethren never suffered them to depart, without giving them proper warning of the dangers and temptations, to which they might be exposed. They were like Jacob, when he dismissed Benjamin: they followed them to the strand, entreating them with tears not to lose sight of Jesus who was crucified, and took leave of them with their benediction.

A fatal accident soon called the Brethren to the assistance of their people. A dead cachalot was driven ashore in *Kookœrnen*, and the event was celebrated with the customary festivities by the Greenlanders. Two of the baptized admonished them, not to indulge in such boisterous merriment, but to thank God for his gifts instead of abusing them. The barbarians only laughed at them, and the uproar and tumult were redoubled, when suddenly one of the

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draw man from his purpose;" but we have observed, from frequent experience, that persons thus acted upon seldom arrive at a fixed and solid frame of mind. Accordingly I remarked, that this Greenlander, whom I saw myself, though he led a quiet and irreproachable life, had not yet attained to the enjoyment of the food he saw in his dream, because he still manifested no true hunger and thirst after the righteousness of Christ.

revellers fell down lifeless. Others who had eaten of the animal, died on the same day and the next. The Brethren having heard, that the whale was green and blue on the side where it had been wounded, and rightly conjecturing, that the harpoon must have been poisoned, brought with them some drops, which operated as an antidote, and saved several lives.* It was observed, that the eyes of the sick first grew fixed and their tongues white; then they gradually lost all sensation, their bodies swelled excessively, and they died away without any pain. All that had eaten of the green flesh were lost beyond relief, but such as survived forty-eight hours, and could vomit, recovered.

On this occasion, a woman came to the missionaries bringing on her back her sick son, twelve years old, who, with a faint voice, desired them to tell him something of the Saviour before he died. Their own baptized Nauagiak, had also partaken of the fatal meal, and fell a victim to his imprudence. He was uncommonly cheerful during his sickness, spoke with delight of the blessings he had enjoyed in the preceding winter, and expressed his ardent love for his Saviour, and his longing to be soon at home with him. His life, since

* It was probably wounded and lost by a Spanish whaler, two of which were seen in the Strait this year. One of these ships ran aground thirty leagues north of *Godhaab;* the crew attempted to escape to land in their boat, but were shot, as is supposed, by the arrows of the Greenlanders, and plundered; though these latter assert that they found them famished to death with hunger and cold. Many a ship has suffered a similar fate. Only two years before, the Greenlanders had stabbed the crew of a Dutch vessel. They ranged themselves among the sailors, as if they wanted to trade with them, and the sign agreed upon being given, they drew their knives from under their coats, and every one stabbed his man. At *Disko,* they enticed the crew of a smuggler to bring their goods on shore. No sooner was the merchandize landed, than a fellow, who was in the plot, came running down with intelligence that the Danish factors were on the road. The smugglers, panic-struck, left all their goods behind, and fled to their boat; several of them were killed by a party stationed in ambush behind the rocks, and the rest of the perfidious natives carried off the whole booty.

his residence with the Brethren, had been exemplary. No shade of discontent was ever seen to darken his countenance, though he had to suffer many privations; and he chose rather to stay with his teachers, than to remove to other places where he might have improved his circumstances. His skill in addressing the heathens was not equal to that of others; but he was well satisfied to be a disciple on the breast of Jesus. "O, how doth the Lord love the people!" After the funeral, the Brethren hastened away to the islands to visit the rest of their flock.

Many strangers called at the settlement on their frequent migratory voyages along the coast; many families also took up their final residence there. Among these was Matthew Kajarnak, who had been bequeathed to the Brethren by his father. Four years of absence among the barbarians in the south had made him rather wild, but being reminded of his baptism, and of the words of his dying parent, he soon became reconciled to the more orderly and settled habits of the Christian society. A numerous company of Greenlanders were again collected round the mission-house for the winter, and the usual meetings were renewed. A singing-school was also instituted among the female part of the congregation, and the committing of verses to memory was generally encouraged. This custom was found to be of admirable utility; and as religious truths were thus instilled into the minds of the Greenlanders, and especially of the children, in an agreeable and easy manner, they presently learned the hymns, and they could with greater freedom ask the meaning of a verse than of a discourse. Our Greenlanders were accustomed, not to a boisterous vociferation, but to a soft, slow, and intelligible mode of singing, which delighted the heathens themselves; and many a stranger has been induced by it to stay and hear a discourse, a catechisation, or a chapter of the Bible. The little flock of the baptized was augmented in the course of this year by eleven persons; and the first Christian pair were united in holy matrimony.

Several remarkable preservations excited the lively gratitude of our Brethren. Once, when they went out to search for wood, a contrary stormy wind and snowy weather, kept them prisoners a whole week on a desert island, without a tent to screen them from the piercing cold.

No ship having arrived at *Fredericshaab*, the factor at *Godhaab* resolved to carry them two boat-loads of provisions, and desired the Brethren to accompany him with their boat. When they were on the point of setting out, the factor of the southern colony arrived, which rendered their assistance unnecessary. The same unfriendly storm, which had imprisoned the Brethren for a week on an island, beset the factors on their voyage, and overturned one of the boats by its monstrous billows; two men were drowned, and two, having climbed upon the keel of the boat, floated upwards of a league in this precarious situation, before the other boat could come to their relief.

Happily the *Godhaab* ship arrived in safety with encouraging letters, and the necessary supplies from Europe. This vessel carried back the missionary, Frederick Boehnisch on his first visit to the congregations at home.

1744.—The spirit of enquiry after the truth, which had been diffused among the natives, still continued in progress during this and the following years, and extended even beyond the ordinary reach of missionary visits. Early in March, the female, whose attention had formerly been awakened by Arbalik's account of the woman of Samaria, was baptized in *Kangek;* the inclemency of the weather preventing her from attending the general baptism at the settlement. She was a very hopeful convert, and endowed with rich gifts both of nature and grace; but she was exposed to the persecuting malice of a noted Angekok in the island, who was also very inimical to the Brethren, and threatened to fall upon them with his band of murderers, as their ministry among the heathen made alarming inroads upon his trade and credit. The same man having

failed in an attempt to conjure a healthy soul into a sick child, accused a poor woman of having murdered the new soul by witchcraft; and to avoid being hewn to pieces, the miserable wretch leaped from a rock into the sea, and was drowned.

The demon of revenge, ever so powerfully at work in the breasts of the natives, threatened molestation to the congregation of believers. Among the islanders who visited at *New Herrnhut*, were some who aimed at taking away the lives of several of the baptized, under the pretext, that they were related to the murderers of their friends; but after the guilt of murder, and the injustice of such a mode of revenge had been represented to them, they were confronted with the objects of their resentment, and a full and free reconciliation was effected. One of these people, named Kainaek, had, some years before, been impressed with conviction by the words of the missionaries. When he was reminded of this, the tears came into his eyes, and he faultered forth, that he was a miserable, corrupted creature, and knew very well, that he ought to be converted, but could not, because his inclination led him, in preference, to wander up and down with the savages. After Kuyayak, Kajarnak's brother, had been drowned in coasting to the north, this man undertook the guardianship of young Kuanak. Afterwards the poor boy, during one of the paroxysms of a burning fever, wounded Kainaek's wife with a knife, for which he was beaten most unmercifully. He was brought to the Brethren as a cripple, and cured by them. The boy now came to Kainaek, and confessed that he had deserved the blows; but he advised him and the rest of them to be converted. They all wept together, and owned that they were wrong.

Others of the visitors were the more disposed to pay attention to the missionaries, as they were exceedingly out of humour with an Angekok, who had endeavoured to convince them, that the religion of Jesus was a mere invention of the foreigners; in proof of which he

adduced the death of several of the believers, contrary to what their teachers had declared, that none who believed on the Son of God, should die. Being called to account in their presence, and asked if he had ever heard, that the believers should always remain in this world, he honestly confessed, with a candour, of which it would be well, if there were more examples: "Oh no, I did not understand it so, but because I knew, that I ought to be converted, and yet would not, I invented this objection, lest the rest of the people should be converted, and I be left alone." He told one of the baptized, that he also was willing to embrace the truth, but was restrained by love for his deceased children and friends, for he could have no joy in heaven, if they were in hell.

Thus truth obtained one victory after the other; and the simple doctrine of the crucified Jesus, plainly set forth, failed not of its wonted effects on the wildest, hardest, and most hostile hearts. But the Brethren were not slow to exert a due severity towards those, whose audacious profligacy required more rigorous treatment.

In May the banditti above mentioned marched to the settlement, at a time, when all the Greenlanders, at least all the men, were absent in quest of game; and all the Brethren, except M. Stach, were gone to visit them. The following is his account of what passed during this interview:

"My room was crowded, and the rest of the house was filled by those, who could not gain admittance. Though I knew what they had threatened, I felt no alarm, and went on quietly with my translation. After sitting some time, their chief said: 'We are come to hear something good.' I told him I was glad of it. After singing a verse, I prayed that the Lord would open their hearts, to understand what he should give me to say. I then proceeded to speak a few words on St. Paul's preaching at Athens. 'Yet,' said I, 'I will not dwell on this topic, for you know already, that there

is a Creator.' To this they all agreed, with the exception of one man. 'You also know that you are wicked people.' They unanimously assented. 'Now then I come to the main point, that you and we have a Saviour, the same great Being, who created all things in the beginning. He lived upwards of thirty years on earth, to instruct and bless mankind, after which he was nailed to a cross, and slain by his countrymen, who would not believe his words. But on the third day he rose again from the grave, and afterwards ascended up into heaven. The time is now approaching, when he will come again in the clouds of heaven, and all the dead will rise and appear before him, as the righteous Judge, to receive sentence, every one according to his works. 'But thou poor man!' said I, turning to their chief, how wilt thou stand aghast, when all the souls, whom thou hast hurried out of this world, shall step forth and say to Him that sits upon the throne: 'This wicked wretch murdered us just as thou hadst sent thy messengers, to publish to us the plan of salvation!' What answer wilt thou then return?" He was silent, and cast his eyes down to the ground. Observing that tremor had seized the whole company, I proceeded: 'Hearken to me; I will put thee in a way to escape this tremendous judgment; but delay not, or death will anticipate thee; for thou art old. Fall then at the feet of Jesus. Thou canst not see him, yet he is every where. Tell him, that thou hast heard, that he loves the human soul exceedingly, and rejects no one, that cries for grace. Tell him to have mercy on thee, poor miserable man, and wash out thy sins with his own blood.' He promised with an affected heart, that he would. They all listened with attention to the exhortations of Anna, whose brother they had murdered, and afterwards walked up and down the place, in a thoughtful mood, and with folded hands; but towards evening they departed."

As many irregularities easily crept in among the Greenlanders, while dispersed in their fishing parties,

an arrangement was made, that all the baptized women and children who had no protector, should be accommodated in the tents of some baptized heads of families. One of their teachers accompanied them this season, that they might not remain too long without instruction. In this service he had also frequent opportunities of speaking with the unconverted natives. Once when he went out to procure some food, two little girls fishing upon the ice called to him, and said that they were highly pleased, when they saw him coming, and now he should stay a little with them, and leave his partridge-shooting, to tell them something of our Saviour, especially as they could not visit him at his house.

When the former course of spiritual instruction was resumed in the winter, one man openly declared his aversion to that free religious conversation, which was encouraged by the missionaries; for he neither could nor would believe any thing he heard here about God; there was no God, but every thing came of itself, and would always remain as it was. His answer to all remonstrances was, that he would never alter the opinions he had once embraced, but go the same way, which his fathers had gone before him. This frantic speech proceeded from the disquietude of a heart agitated by an ineffectual struggle to stifle the work of grace. Thus when he once went unawares to hear a discourse on the words: "*The wages of sin is death,*" after sitting for some time in extreme restlessness, he at length rose up and ran away.

The desire of the Greenlanders for the word of God was continually increasing, and many seals of their ministry called forth the warmest joy of the Brethren, exciting them anew to spend themselves freely in this blessed service. Three children of believing parents were born, but only one of them was at present baptized, whose parents Arbalik and Sarah begged for it, and promised to take good care of its education. They were the first couple united according to the Christian ritual,

and their child was the first baptized by the Brethren.

The missionaries had made it a rule, not to force the sacraments upon the Greenlanders, but to wait till they earnestly desired them; and they revolted from the thought of seeing heathens baptized they knew not why, roving about wild. But they received an admonition on this head; and when they afterwards found, that their people faithfully adhered to their baptismal promise, they became less scrupulous in administering this ordinance to the children of believers.

Solomon, one of the baptized, entered this year into the eternal mansions, as a sinner that had found grace. His unblameable conduct had occasioned the Brethren much joy ever since his baptism, until this spring, when he relapsed into sin, was excluded from the fellowship of the believers, and left the settlement. One of the teachers, however, meeting with him a fortnight after this event, took him aside, and encouraged him to apply to Jesus for mercy, assuring him, that there alone he could find a refuge from all sin, all error and evil. On this his heart grew tender, and he shed a flood of tears. He returned with his tent to *New Herrnhut* in good health, but fell sick the very next night. As he was evidently fast approaching to his end, and was very penitent for his transgression, he was again received into the congregation. Then he declared, that he was ready to depart into the eternal state, and told all who visited him, how greatly he desired to be with Jesus.

The two congregations of the Brethren and of Mr. Drachart united in the festive celebration of Christmas: hymns were sung appropriate to the festival, and a discourse was held on the lowly birth and deep condescension of the Creator of all things. The Greenlanders were afterwards heard to say: "O how many nights have we spent in heathenish revelry, but we have hitherto been utter strangers to delights like these!"

1745.—Encouraged by the happy effects which seemed

to result from these Christmas solemnities, the Brethren thought it would be conducive to the welfare of their flock, to notice more particularly the general feasts of the Church, in commemoration of the great and good things, which the Lord has done for his people. In this view, they read on such memorial days, the history of the respective events from the Bible, and made some short explanation and application. If the Greenlanders had not rightly understood the subject, when thus publicly propounded, they came afterwards to have their difficulties resolved, and this also afforded an excellent opportunity to their instructors for discerning the real situation of their minds.

If any of the baptized did any thing unseemly, they were either reproved for it in private, or in their separate meeting; or they were even debarred from that meeting for a time, if the offence was of an aggravated nature. The effect of this discipline generally was, that they directly acknowledged their fault, and asked pardon of the persons aggrieved. Sometimes the poor offender was frightened; such a one they cheered up: sometimes he was affronted; in which case he was left to himself awhile, till he came to reflection, and begged forgiveness with tears. The worst habit of the Greenlanders is their running up and down with idle stories and scandal. They were seriously warned of the injurious consequences of such a tale-bearing disposition; and were told, that whoever propagated an offence, should be excluded the meetings of the baptized, as well as he that committed it. They promised in future to give their teachers timely notice of every unpleasant occurrence, that they might examine into the matter and make an end of it.

Notwithstanding all defects, the Brethren could rejoice in the spiritual progress of their people, or at least, in the upright confession of their faults. Thus one of the missionaries writes: "After the meeting, several Greenlanders came into my room; I took occasion from the subject of the discourse to ask them,

What was most dear and valuable to them? One said: 'That our Saviour has chosen me out of the world, and so frequently permits me to feel that he loves me.' Another said: 'Because I am yet so ignorant, I wish to learn the words of salvation rightly, and to keep them in my heart.' A third subjoined: 'Once I was also extremely eager for knowledge, and thought that every thing would be right if I could but learn much. But when I found, that with all my knowledge, the sufferings of Jesus were still foreign to me, sometimes even the object of my contempt and aversion, I was shocked at myself, and saw that I must be converted anew: now nothing is so estimable to me, as his blood.' The last said: 'With this I am yet unacquainted; I am still choaked with cares for a livelihood, and though they avail me nothing, I cannot extricate myself from them.' On another occasion, a person acknowledged, that he had gone among the savages soon after his baptism, which made him unsettled and vain. 'When my heart told me, I should go to my teachers, and lay open my heart, I persuaded myself, that it would be to no purpose, for they could not help me; nor could I adhere to their directions; therefore it would be better for them not to know my situation. Thus my heart grew colder and harder. Now it gives me pain, and I beg our Saviour to soften my heart with his blood.'"

In truth, this intercourse with the wild Greenlanders, which still could not be well avoided, was no small trial to these weak beginners. For as the savages were too grossly ignorant, to be able, like other Pagan nations, to oppose the truth by some plausible and connected system of their own, they held out the bait of sensual gratification, and tried, by every kind of allurement, to seduce the believers to join their revels. The latter were sensible of the danger, and now felt as much alarm as they, at first, felt pleasure, at the thoughts of a trip to the heathen. In one of their autumnal stations, the savages offered part of their house to the

most eminent of the new converts; but he perceived their artifice, and civilly declined the invitation. They next attempted to inveigle him into pleasures of various kinds; and when this lure was found equally ineffectual with the former, they proffered him several of their things, if he would give them his company but for a single time. He felt an inclination to accept the present, as the offered articles were such as he greatly needed at the moment, but he instantly recollected himself, and refused them. At length they went away, telling him that he carried matters quite too far, and that at this rate they could have no communication at all with the baptized.

The Brethren visited their people from island to island, as often as circumstances would permit. The latter were always glad to see them, and had generally a store of questions ready for them to resolve. A party, however, whom they met with in the Kookœrnen, owned that they had engaged in pagan diversions with the unbelievers, and on that account felt ashamed before them and their brethren. In one place the heathen told the missionaries, that a man who had some time ago been in the habit of visiting the settlement, had recently died, declaring in his last moments, that he was not afraid of death. The Brethren explained to them the reason why believers need not fear death, but may rejoice when they put off the garment of flesh. On another island, a conjuror had brought the heavy charge against the believers of scaring away the sea-fowl, by their new doctrine and mode of life, after he had released them from their submarine prison.

In the summer, Frederick Boehnisch returned from Germany. On his journey thither two years ago, he was intercepted by a party of the military, who wished to press him into the service, and was detained for several weeks. His meek stedfastness not only won him the favor of many of the officers, but even gave rise to serious reflection in some minds, both amongst the

officers and common soldiers. They furnished him with a memorial to the general, and the Abbot Steinmetz, interesting himself strongly in his behalf, a discharge was obtained. On the day before he set out on his return, he received ordination, and then embarked in one of the Dutch whalers, with Captain Idze Alders, who made him his chaplain during the voyage. He was on board the ship the whole time of the whale fishery in Disko Bay, and was to have been set ashore at *Godhaab*, on the return of the vessel. But as a strong *south wind*, which commonly choaks the bays with ice, sprung up while they were ten leagues distant from the colony, he chose to land directly, though there was a thick fog; and the ship was obliged forthwith to put off to sea. The Greenlanders conveyed him in safety to his Brethren.

The whole inlet was soon so clogged with ice, that the inhabitants could neither go out nor in. July 19th, there was however an opening sufficient for the Danish ship to run in, though with great danger. In this vessel there arrived two single sisters, of whom the one was married to the missionary John Schneider, and the other to Mr. Drachart, who had requested a help-mate from the Brethren's congregation. John Beck embarked in this ship for Europe, taking with him his two children, as it was now sufficiently evident that the missionaries could not give them a suitable education among the Greenlanders.

At the end of the year the congregation, of whom eighteen were newly baptized, consisted of fifty-three persons. The Brethren were twice delivered from danger by water. In May, when every thing was frozen, and the earth covered with snow, they were startled one morning by a noise, like the roar of a tempest. The house was instantly full of water. They ran out to divert the stream, supposing it to proceed from the melting of the snow, but all without was solid as marble. In the space of an hour the water was gone, and then they found that it had gushed from the

earth like a brook, both in the dwelling house and storehouse: this phenomenon was never repeated. It was just flood tide, at full moon, and the brooks and springs of Greenland are then subject to an uncommon attraction. In August, when the missionaries went out to hunt game, and at the same time to carry some provisions to their absent Brethren, they were inclosed by the ice, in a thick mist. They had, however, just time enough to leap upon the frozen mass, and draw their boat up after them. In this cold retreat they spent four hours, when the ice opened so far, that they could make their way through.

1746. — The general commotion among the savages now began to subside, but on the other hand the little flock of believing Greenlanders increased continually. Many whose hearts bowed to the force of conviction, repaired to their Christian countrymen, to share in the happiness, of which they were still destitute. Others, unwilling to yield up their hearts to their Creator, and goaded by a restless conscience, wandered up and down amongst the savages, endeavouring by fraud or force to prevent others from listening to the truth. And others again were undetermined, which side they should espouse.

Against such irresolute minds the Angekoks exerted all their artifices, whether of temptation to allure, or of terror to intimidate. A strange Angekok came to Kangek, and warned the people against giving ear to the Christians. He pretended, that he had made a journey to heaven, to examine into the state of the souls there; he found all the baptized in a wretched condition, without food and clothing, but the unbaptized lived in great affluence. A dreadful story was also propagated of a baptized Greenlander, who having died at the northern colony, had appeared again quite naked, and said that he had been driven into a dark and dismal hole, where he endured great misery. Those who wished to find excuses for their unbelief, gave credit to these tales, and added that such punish-

ments were inflicted on them by the foreigners, in revenge for the murder of their ancestors. The Europeans, who were at present settled among them, did them indeed no bodily harm, but tried to make them unhappy by their new opinions and usages. But the effect of these forgeries was very trifling.

In proportion as the baptized became sensible of the benefits of daily instruction, and the detriment arising from their dispersion, they habituated themselves the more readily to the social order of civilized life, being convinced, that the external regulations established by their teachers, were intended to subserve their real prosperity, not for any purpose of arbitrary restraint. When they were obliged to go on the angmarset fishery, among the islands, they kept together as much as possible in one place; and if their absence was likely to be of some continuance, one of the Brethren accompanied them.

With the reader's permission, we will, on this occasion, introduce one of their hunting-diaries.

"Sept. 3. Some Greenlanders set out to hunt reindeer, and as we did not choose to let them go alone, I (Matthew Stach) went with them. A violent boye or squall from the south, assailed us in the fiord, and drove our boats asunder. I was obliged to steer before the wind straight into the fiord, as the adjacent coast presented nothing but steep rocks. Yet, in spite of our efforts, we were hurried close to a high bold shore. The current was rapid, and the lofty surges dashed together so furiously, that we thought ourselves certain of a watery grave. The women's boat writhed in the billows like a worm. But in a quarter of an hour all was hushed into a perfect calm, so that we could row on four or five miles. We pitched our tents in *Okeitsuk* to wait for the two boats, which were missing. We were completely drenched with rain.

"The 4th, the two separated boats were still prevented by strong winds from gaining the station. They came up, however, the next day, having likewise been

in imminent danger, especially little Matthew, who could not keep up with the others, in his kajak. The waves washed away his seal-bladder, and while endeavouring to regain it, he lost his oar; so that he was forced to paddle back with his hands, till he could again lay hold of it.

"On the 6th, the rain and wind kept us prisoners in our tent, and continued with little intermission on the 7th. In the evening I read a chapter of St. John's Gospel. Before retiring to rest, we had a lively conversation on the subject of love to Jesus, and the brotherly love, which must of necessity spring from the former.

"The 8th, as the weather was rather more favourable, we continued our course, and met with Tettamak, the northern Angekok, and his people, who wished to live with us.

"During the three succeeding days the wind was very tempestuous, and it rained heavily. The morning meeting was attended by the Northlanders, who were very attentive. Tettamak, an Angekok and a murderer, begged me afterwards to come to his tent and tell him more of what was good, since he had already forgot much. I therefore related to him once more, what I had said of the Redeemer, and concluded with telling him, that much might be added about this Jesus, if the time allowed it. 'Then,' said he, 'give me leave to live with you this winter, that I and my children may hear more of it.'

"The 12th we went a hunting. I killed two reindeer, and gave one to the Greenlanders, who were unsuccessful. I shot another the next day. On the 15th, we went to *Kanneisut*, but we had scarcely pitched our tents, when so violent a storm arose, that we could scarcely keep our boats and tents from being carried away by its fury. We staid there till the 19th, when we returned home, cheerful and well."

Unwonted success attended the Greenlanders in their fishery, but the internal course of the congregation was

not so satisfactory, as the missionaries could have wished. On their return to their winter habitations, however, most of them came of their own accord, and confessed their deviations with an open heart, so that their teachers knew not whether they had more reason to grieve or rejoice over them. It was indeed necessary to exclude some for a time from the assembly of the baptized; but as they humbled themselves and reformed, they were re-admitted before the ensuing spring. This affair operated beneficially on the rest of the baptized, and a new life appeared to be infused into their public meetings. At the earnest desire of many, the singing hours were begun again, which had been intermitted, on account of their langour; for it is a principle among the Brethren, to set aside even a useful institution, when it no longer answers its end, or degenerates into a mere custom. An unbaptized woman, who was discarded as a seducer, returned a few weeks after her dismission, and begged the missionaries with suppliant tears, to receive her again. "It is true," said she, "I am yet void of grace, and have merely gleaned a little outside knowledge lately; but still I cannot bear to stay among the heathen: the disquietude of my heart follows me every where, and embitters all my pleasures; and the revilings, which I must daily hear against you and the believers, are intolerable to me." The poor woman was admitted upon a new trial.

This was a very tempestuous year, and the missionaries, as well as the Greenlanders, were several times involved in circumstances of imminent danger. Two Brethren, who had gone out to seek wood, were once wind-bound eight days on a desert island, several leagues from home, and had to bear the brunt of three hard storms, without a tent to cover them. Yet in all this boisterous weather, only one Greenlander, called Gideon, was drowned, being overset in his kajak. It was observed, that he was never perfectly cheerful, but that there was always something pensive and shy in him, though no stain of immorality appeared in

his conduct. In his funeral discourse, the Greenlanders were urged to seek a true acquaintance with Jesus, that they might lead a life of uninterrupted happiness; and if called suddenly out of this world, as so many of their countrymen were, might be found ready to enter with perfect joy into the presence of their Lord. The melancholy accident, and its plain comment, caused considerable emotion amongst them all.

The continual increase of the flock of Greenlanders, and the consequent augmentation of labour, rendered some additional assistants necessary. John Sœrensen and Christian Bœrnike were nominated to this office. They engaged with a whaler, Capt. Idze Alders, and in the short space of ten days after their sailing from the Texel, they came in sight of Cape Farewell. April 5th, they reached the latitude of *Godhaab*, but did not dare to approach the land on account of the stormy weather, and were therefore obliged to go 60 leagues farther north, as high as Wyde-bay, before they could leave the vessel. The captain desired them to wait for another opportunity, as he feared they would be murdered by the savages on the coast, who bore a bad character; and no colonies were yet planted in that district: but as the weather was serene, they ventured out in their own boat, which they had bought in Holland, and coasted southward under the shore. In the evening, however, as they were crossing a broad creek, a strong east-wind suddenly sprung up, and threatened to drive them out into the wide ocean. By dint of rowing they succeeded, after much fatigue, in reaching a lonely island, on which they spent two days and three nights in their wet clothes, suffering under a severely cold atmosphere. What greatly aggravated their distress was, that in lightening their boat during the storm, they had by mistake thrown overboard their implements for striking fire. They had a scanty portion of bread and cheese, and some bottles of wine; but as the cold froze and burst them, they were forced to eat snow. At night they lay in a hole dug in the snow,

covering themselves with the sail of their boat. April 10th, they could again set sail, and passed Bruyne Bay and the Kin of Saal, and on the night of the 12th, came to the first Greenland house in *Omenak*, which was inhabited by forty persons. They were received with the utmost friendship, and feasted with fish and water. But as this territory is infamous for several murders committed on navigators, they watched by their boat all night. The next day they touched at *Naparsok*, where they again met with a hospitable reception from the natives. After being once more endangered by a strong south-wind, they arrived on the 18th in *New Herrnhut*, to the glad surprise of their Brethren.

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CHAP. III.

From 1747—1751. — *Progress of the Gospel.* — *Introduction of the Holy Communion.* — *Erection of a new Church.* — *Division of the Congregation into Companies.* — *Institution of a Singing School.* — 1748. — *Benighted State of the Heathen Greenlanders.* — *Hazardous Journies, and Instances of the Divine Protection.* — *Entrance into the New Year.* — *Rescue of a Woman out of the Hands of the Natives.* — *Return of Christian David to Europe.* — 1749. — *Arrival of Southlanders.* — *Kajarnak's Brother is awakened.* — *Celebration of Easter.* — *Return of Matthew Stach with the Greenlanders after their Visit in Europe.* — *Some Account of their Journey.* — *Arrangements concerning Single Women.* — *Murder of Nathan.* — 1750. — *Keen Frost, and consequent Distress.* — *Visits of the Natives.* — *Transfer of the Greenland Trade to the Company of Merchants.* — *New Regulations.* — *Remarkable Occurrence in the Life of a Female Greenlander.* — 1751. — *Blessed State of the Mission.* — *Willocks.* — *Arrival of the Missionary Beck.* — *Casualties and Disorder during the Herring Fishery.* — *Death of Mrs. Drachart.* — *Resignation of Mr. Drachart.* — *Cordiality between the Brethren and the Danish Missionaries.*

1747. — In the course of the preceding narrative our readers must have observed with pleasure, how the sound of the Gospel was propagated by the missionaries of the Brethren through a vast extent of country, and its glad tidings spread still farther by the savages themselves. Mockery, reproach and persecution were not wanting. The heathen, indeed, had framed no false system to oppose to the truth of Revelation, nor had they hired any heathenish priests to support them in error; however, there were Angekoks, who, dreading the loss of their reputation and the profits accruing from imposture, invented a variety of means to dissuade their silly adherents from adopting the truth. But their efforts

were feeble, and unable to withstand the divine power of the Word.

The operation of the Spirit of God was very perceptible in the little company of the baptized, and though distressing circumstances occurred, yet, on the whole, there was great cause for joy and amazement at the transformation of a wild brutish set of people into a quiet, well-ordered family of Christians. In the public meetings, the divine efficacy of the Gospel was powerfully manifested. Also at small assemblies for devotion, incidental conversations, and especially when baptism was administered, that promise, where two or three are gathered together in my name, there am I in the midst of them, was abundantly verified. Besides, the improvement of the talents perceived in some of the baptized for declaring to others the fruits of their experience, together with their unexceptionable deportment, accredited the doctrine of the atonement, and added great weight to the testimony of the missionaries.

Finally, the happy departure of a number of Greenlanders evinced, that the labours of the Brethren had not been devoid of success. Even some of the unbaptized had benefited so much by the preaching of the Gospel, that, at the close of life, they could breathe their last, if not with perfect joy, yet free from the fear of death.

Notwithstanding all this, an essential requisite for a true Christian congregation was still wanting to the company of believing Greenlanders, namely, the Sacrament of the Lord's Supper. The Brethren had hitherto hesitated to suffer the Greenlanders to participate in this privilege. For although they acknowledged, to the praise of God, the grace displayed in the conduct of some of the baptized, yet the frequent vicissitudes incident to the life of a Greenlander, caused a secret diffidence to arise, whether the permanency of their communion with our Saviour could be depended on. However, in the course of the last year, all material objection appeared to be removed. Several individuals

among the baptized manifested such a deep knowledge of their own sinfulness, such an unshaken confidence in the merits of their Redeemer, and such a heartfelt attachment to their brethren, that at the close of this year, the missionaries were encouraged to permit the three first Greenlanders to partake of the Holy Communion.

The baptized and catechumens also showed less repugnance to a permanent settlement in one place, without which no lasting fruit or proper order could be expected. This change in their sentiments was partly owing to their becoming more sensible of the love, which their teachers bore them; since, notwithstanding the accumulation of labour, one of the Brethren always devoted his time to their service, went out to sea with them, and visited them in their habitations, in order to take all possible care both of their temporal and spiritual welfare. When they removed to their winter dwellings, great difficulties arose in various ways for want of room, partly on account of the new regulations enforced by the Brethren. The latter had, indeed, enlarged their habitation, but it was still too small for the reception of their congregation. On this account, they were for some time reduced to the necessity of holding public discourses and baptisms in the open air, which was very inconvenient both for teachers and hearers, as in case of unfavourable weather, they were obliged either to drop the meetings, or keep them in separate houses. However, this defect was shortly after remedied by the erection of a spacious house and church, which was brought about in the following manner.

The accounts hitherto received from Greenland had caused so much joy in all the Brethren's congregations, and the complaints of the missionaries had such an effect upon the synod held at Zeyst, that some wealthy members resolved to get a large timber-house framed in Holland, under the direction of the missionary John Beck, and sent it to Greenland in a ship commanded by Captain Gerrisen. Some Brethren voluntarily offered to go thither in order to set it up, and the old venerable Christian David also joyfully seized the op-

portunity to accompany them, in the capacity of master-builder. He had built the first hut for the Brethren in Greenland, and the first school-house for the Greenlanders, and little expected, when leaving the country, that the former would ever be inhabited, or the latter grow too small. He therefore prized his good fortune, to witness the accomplishment of this work of God.

Their voyage as far as Cape Farewell was expeditious, but in Davis's Straits, in consequence of contrary winds, storms, thick fogs, and floating ice, they were forced to beat about nearly four weeks, and did not make the harbour till June 12th. Matthew Stach and John Schneider returned in the vessel to Europe, after being present at the laying of the foundation stone of the new house.

The building was carried on so expeditiously, that the walls were completed on the 7th of August, and notwithstanding a heavy snow, which fell in this and the preceding month, so much was got under cover on September 16th, that the Holy Communion could be kept in one of the rooms, with the Greenlanders.

Owing to the dispersion of the latter in the fishing season, the two remaining teachers were obliged, frequently to desist from their work to visit them. Most, however, did not neglect to come to the missionaries, and were filled with joy, that they should shortly have a church. Indeed, the rumour of a house of dimensions hitherto unknown in Greenland, allured many of the natives to the spot, and the Brethren gladly embraced the opportunity to preach that gospel to them, for the public declaration of which, they took pains to erect so large a building.

On the 16th of October, the new church was consecrated. The missionary, John Beck, preached a sermon on the occasion, and among other things reminded his auditory of the unpromising aspect of affairs in the beginning of the mission, when the most that could be done was, to pray behind the rocks with tears to the Father, in the name of his Son, for the conversion of the Greenlanders. That those prayers were

heard, he added, was attested by the appearance of the present Greenland congregation. That the Lord had done more for them, than it had ever entered into their minds to pray for; for that through the medium of their kind Brethren in Europe, he had given them a church, where, with the permission of their most gracious sovereign Frederic V., they could meet together for the preaching of the gospel, for solemnizing the sacraments, and for the enjoyment of many blessings, which were still treasured up for them in the heart of Jesus. The Greenland brother, Jonathan, concluded the service with an affecting prayer.

In the second discourse in the afternoon, held by Frederic Boehnisch, holy baptism was conferred upon three Greenlanders, Martin, Hannah, and Eleonora. The third meeting was a love-feast, in which the Greenlanders testified their joy and gratitude, and in the fourth, Greenlandic hymns were sung, intermixed with German and Danish, as most of the sailors from the colony were present.

In all the solemnities of the day such a spirit of brotherly love, and such a strong perception of the divine presence pervaded all present, that at the close they seemed unwilling to separate, and when they rose up, all confessed with one accord: "Surely the Lord is in this place."

In the night Margaret, the wife of Thomas, was delivered of a son. She had been present at most of the meetings on the preceding day, and came early in the morning to the missionaries, entreating for the baptism of her child, which was accordingly performed immediately. It was called Simon. Margaret was present, and no one unacquainted with the circumstance, could have perceived that she was the mother.

"The number of our Greenlanders," write the missionaries, "who live in six large houses, amount to upwards of a hundred and eighty, and those at the colony to more than a hundred, so that when the latter visit us, there are generally about three hundred persons in our chapel. October 20th, those who live with us,

were divided into thirty companies. Nine men were appointed to preside at these small assemblies of their sex; and fifteen females at those of the women. All rejoiced at the regulation. The new people were thankful, that they were included, and it was evident that blessing rested upon it."

A school was begun for the instruction of those, who appeared to have any talent for singing; and as two of the Brethren, who came to assist at the building, understood something of music, they taught a few Greenland boys to play some tunes by ear, by which means, the singing of the Greenland congregation was rendered more lively and agreeable. Two Brethren, also, from among the natives, were chosen to hold a discourse now and then; at which however one of the teachers was always to be present. These two assistants, and a married woman, were the first, who were favoured to partake of the Holy Communion. Upon being told, that they should soon be admitted to this favour, they were so overcome with shame and joy, that they could only declare their willingness to devote soul and body anew to the service of their Saviour, and wait with child-like hearts to experience, how gloriously he would reveal himself to them at this *closet fellowship*, as they called it. On the preceding day they were confirmed with imposition of hands, and during their enjoyment of the Lord's Supper, they were so overpowered, that the tears rolled down their cheeks abundantly. They declared afterwards, that it was, as if their bodies would sink into the dust, and their spirits fly upwards, and that their only thought was: "Oh, how is it possible, that our Saviour can love poor men so exceedingly!"

The congregation was increased this year by fifty-two persons, who were added by holy baptism; and at the close of the year, it consisted in all of 126 baptized, exclusive of eight, who had departed to the church above, since 1741. One of these, called Noah, when on his death-bed in the year 1743, prayed heartily for the conversion of his brother. The latter after-

wards came to the settlement and was baptized this year. His sister had joined us the year before. On the other hand Rosina, Noah's widow, who had since his death, lived chiefly among the heathen with her mother, lost the grace which she had once experienced, and was at last prevailed upon to quit this part of the country, and remove farther to the south. Her daughter Elizabeth, whom she had left with the missionaries to be educated, was shortly after, stolen away by some of her mother's relatives. This incident was the more distressing, as this little girl was not only baptized, but the most agreeable of all the Greenland children; and when catechised, often astonished the missionaries by her correct and affecting answers.

Only one couple were married. Three of the baptized died, one of whom was the infant son of Kajarnak, which had been baptized the day before its departure.

1748.—Meanwhile the darkness, which hung over the heathen Greenlanders, seemed to thicken, in proportion as the light among those under the tuition of the Brethren increased. The missionaries frequently visited them, but found no ears to hear; and to some they had not courage to speak at all. The reasons alleged for their unwillingness to accept the offer of grace were various. One woman declared, that the water of life was a refreshment to her, but that she was not able to retain it, her heart being like a vessel full of holes, which let every thing run through. On this subject one of the missionaries writes: "Oh, how are we abased on account of the grace imparted to *our* Greenlanders! Defective as some of them are, yet the difference between them and the savages is unspeakably great."

As long as the heathen had plenty, and could live according to their appetite, few came to visit the Brethren. But in spring a long continuance of unfavourable weather drove many to apply to their believing countrymen for assistance, and furnished the

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missionaries with an opportunity to declare to them the unspeakable riches of the kingdom of God. Sometimes a voice within: "Make haste and rescue thy soul," would impel a young mind, to forsake father and mother, and follow Jesus. If the parents came, and attempted by promises and threats to prevail upon their children to return, the Brethren left both parties at full liberty; neither persuading any one to stay, nor suffering any one to be carried off by violence, who wished to reside in the settlement, from a sincere desire to be converted.

In the beginning of spring, when the Greenlanders resorted to the islands, the missionaries, when visiting their own people, had frequently an opportunity to address the heathen; and our Greenlanders, who assembled for edification in the absence of their teachers, often brought the latter the joyful news, that strangers attended their meetings, and expressed their intentions to join the congregation.

The journies of the missionaries were, particularly in this year, attended with great hazard.

In May continual south winds drove large quantities of floating ice towards the land, and into all the bays, which remained blocked up for a whole month. The Brethren on their return from Kookoernen were so hemmed in by two large sheets of ice near their dwelling, that their deliverance is only to be ascribed to a miraculous providence.

A few days after the Greenlanders ventured to go in seventeen boats and several kajaks on the herring fishery, and Frederic Boehnisch accompanied them. After running various risks for the first four leagues, they had open sea. But in a short time it was filled with ice and the women's boat, in which the missionary sat with some Greenlanders, was crushed between two masses. They hastily jumped out on a circular piece of ice, which was whirled round under their feet. All however were so fortunate as to get on another sheet, which lay near it, from whence their companions rescued them in a short time. Towards Whitsuntide

a high wind opened the ice so much, that the missionary attempted to work his way through it, and effected his object with much toil. The other boats were dispersed, and did not return till Whit-Monday, though none had been damaged. Some merchants, who were out on the blubber trade, were detained six weeks, in continual danger and want of provisions, and two post-kajaks from the south colony brought information, that all the coast was beset with ice, for one hundred and twenty leagues southward.

Besides these, there were many other occasions for praising the good Shepherd, for holding his faithful hand over the Greenlanders. An old baptized man was pursued by some murderers, a report having been spread, that he had killed a child by sorcery. But he made his escape, and was brought by his companions to the teachers, in safety. During the winter many were overtaken by a squall, so that they were obliged to work their way in their kajaks, more under the waves than on the surface, and necessitated to shelter themselves from the piercing cold, by covering themselves with snow, on an uninhabited island, whereby most of them were much frost-bitten on their face and hands. In March, another was separated from his companions by the floating ice, and did not get home till six days after. Not being able to make way either backwards or forwards, he had crept upon the ice, but it broke. He then rowed between the pieces, and at last, after much labour, arrived at an uninhabited island, where he was obliged to remain three days and nights, in the severest cold.

Soon after the Greenlanders had removed into their winter houses, which were raised with stone and earth; the roofs were so soaked through with rain, that most of them fell in, without however doing any serious injury to the inhabitants.

The seal-fishery was this year not very productive; but some of the Greenlanders, on their return from a visit to *Kangek*, were so fortunate as to meet with a dead cachalot. It was nine fathoms long, and two in thickness. Near three hundred people from the Brethrens'

settlement and the colony, were employed three days in separating the blubber from the flesh, which the Greenlanders are fond of eating; and they thanked God for his gifts.

Before this incident, they had removed into their winter quarters, and had brought several new families from different places, so that in October, the number of inhabitants in the settlement, amounted to two hundred and thirty. To these were added, towards the end of the year, several, who had been led to serious reflections concerning their state, at the time of the awakening in *Kangek*, eight years before; whence it appeared, that when the Gospel has once taken root in the hearts even of ignorant savages, it seldom ceases to grow and flourish, till it has produced the fruits of righteousness.

With these people they renewed the private meetings for edification, and evident blessing rested upon their endeavours. By continual practice they learned to know, which truths they ought, in general, chiefly to inforce, and how to adapt their expressions to the capacity of each individual.

We shall add some reflections of the missionaries, at the close of the year, on the grace resting on the baptized and communicants of their congregation, for to insert all their expressions of joy would cause needless prolixity.

"This evening, (the last in the old year) we had an ocular demonstration, that our Saviour has owned our testimony. At the close of the discourse, the names of thirty-five persons were read, who have been baptized this year, and can declare from experience, that He has granted them to feel the power of his blood. Besides those, thirty-three persons have been received into the class of candidates for baptism. But the most pleasing sight to us, was nineteen communicants, fifteen of whom attained to this favour during the year, and in whose eyes it was legible, that they had tasted in the sanctuary today, how gracious the Lord is.

"Each division of the congregation afterwards stood up, when their names were read, were briefly exhort-

ed to faithfulness, and blessed by the singing of a verse suited to their several circumstances.

"At midnight we all fell prostrate at the feet of our Redeemer, and after thanking the Holy Trinity for the preservation, tuition, grace, and loving-kindness, which we had experienced during the past year, recommending ourselves and all our Brethren, particularly those among the heathen, to our Lord's further superintendence and gracious influence, about three o'clock in the morning, we retired cheerfully to rest."

Among the baptized were seven children of believing parents, and also a young woman, to whom a particular incident happened shortly before her baptism. Having gone in company with another to *Kangek*, a savage took her away by force, intending to compel her to marry him, according to the custom of the Greenlanders. Her companion was unable to rescue her, there being many in the neighbourhood, who boasted that they were not afraid of any European. He was therefore obliged to leave her with them, and it was three days, before he could acquaint the missionaries with the event. As soon as they heard of it, they hastened to her assistance, and arrived at the spot, the same evening. One of them ran into the house, in which she was confined, and said to her: "How camest thou here?" Ans. "That man keeps me by force." "Art thou inclined to have this man?" "No, but he dragged me hither by the hair of my head." "Then take your things and follow us, for we are come to fetch you." Just at this moment a person came into the house with a gun. The perplexed savages said to her: "Make haste and begone, lest we be all shot." They were assured, that no injury should be done them, but charged never to attempt to lay hands on our people, as we should certainly find them out, were they removed to ever so great a distance. All present were quiet, and only insisted on our speedy departure. Thus the person alluded to was brought away the same night, without having received any ill usage, except the customary beating from the old women, to inforce her consent.

We forgot to mention, that great doubts were entertained, whether it would be possible for a ship to arrive this year, as the shore had seldom been blocked up with such quantities of ice. However, in the beginning of June, it was so far broken up by a strong north wind, that two ships found it practicable to run into the harbour.

Christian David and a joiner returned in one of these ships to Europe, after having built the church, and in so far completed the rest of the dwellings, that the Brethren could move into them on the 2nd of April.

1749. — In the first half of the next year nothing particular occurred, and what is said of the primitive believers, Acts ix. 31. might with justice be applied to the Greenland congregation: "The church had rest and was edified, walking in the fear of the Lord, and in the comfort of the Holy Ghost." There was but little intercourse with the heathen, as few natives of the south visited the islands. Some old acquaintances now and then came to the settlement; but most of them were as yet spiritually dead, and generally replied to the exhortations of the missionary: "Our ears are not fitted for that matter, nothing abides with us." Others, who had wrestled for some time with the disquietude of their hearts, at last took refuge to the Cross. Of the latter class was the late Kajarnak's brother-in-law, who came to us and said: "Now I am quite weary of living among the savages; I will devote myself to our Saviour, and dwell with the believers." This man had been awakened in the year 1739, by Samuel's testimony and example, heard the word of God gladly, loved and willingly served the believers, but could never before resolve to forsake the customs of his forefathers. During a sharp fit of sickness last year, he had a remarkable dream. He fancied himself on the summit of a high and steep hill, and that on one side of it there was a pleasant place, where the believers were happy; on the other, a frightful

pit full of people, exceedingly tormented. There are many instances, (say the missionaries) of Greenlanders, who have lost their native insensibility, but yet cannnot resolve to give their whole hearts to God, being terrified by such dreams, and frightened into more mature reflection on their state. The Brethren were also rejoiced, to see several prejudiced persons give ear to the truth, at least for a time. A famous conjuror, who had formerly persecuted the believing Greenlanders, pitched his tent for some time near the mission-house, and heard the truth. He affirmed, that a terrible dream, frequently repeated, in which he thought that he saw a man spread before him all the wickednesses of his life, was the means of bringing him to serious meditation. Likewise the ringleader of those banditti, who, since the murder of Kajarnak's brother-in-law, had committed several others, and been severely reproved by the missionaries, came frequently hither this year, and heard the word of God with a wonderfully devotional mien. But his conversion went no further.

The Greenlanders protracted their stay in the settlement longer than usual this year, and did not set off for the islands till May. It was evidently painful to them, to separate and forsake their teachers, whom they loved with a child-like affection. The church festivals and other important memorial-days, previous to their departure, were solemnized with appropriate services; upon which an abundant blessing rested. In the Lent-season, and during the Passion-week, the reading and illustration of the sufferings and death of Christ deeply affected the Greenland congregation. These might truly be called days, which the Lord had made. On Maundy-Thursday was the Holy Sacrament: on Good-Friday the account of our Saviour's death was read, accompanied with suitable meditations. It produced great emotion among the Greenlanders. On the following day our Lord's rest in the grave was made the subject of prayer and singing. The Greenlanders were reminded, that by this rest, after his meritorious conflict, the Son of God had sanctified the

grave, and rendered this mansion, otherwise so gloomy and frightful, a blessed chamber of repose, for those, who die in the Lord. On Easter-Sunday morning, the congregation assembled in the chapel before sun-rise: they then proceeded to the burying-ground, prayed a part of the Litany, and called to mind, with few words and many tears, all the mercies shown to the Greenland congregation, and especially to those, who had departed in the last year.

On May 19th, the missionary Beck set off on the herring fishery with most of the congregation, in twenty-two women's boats and a great number of kajaks. In about two hours it began to snow so thick, that they could not see twenty paces before them; but the kind angels conducted them so, that no person suffered harm, or was separated from the company. As all the tents could in general be pitched conveniently in the same place, the usual meetings were not intermitted, and the congregation had an opportunity of experiencing, that the presence and the blessing of the Lord is not confined to place, and that the only requisite for the acceptance of devotion is, that it be performed in spirit and in truth.

During the sermon on Whitsunday, writes the missionary, a strong emotion was perceived. "We had a numerous and very attentive auditory, though the snow fell in great quantities upon us; for the church at *Pissiksarbik* has no roof but the firmament; its walls are the snow-white mountains; the pulpit is a large stone; and a ledge of rocks the substitute for benches. After the discourse I gave the Greenlanders a dinner of rein-deers' flesh. Two of them, who had been guilty of some indiscretion in my absence, appeared ashamed of their bad conduct. With one of them, who had grown shy towards me, and associated with bad company, I had some conversation, in which I represented to him what pain our Saviour felt for his obstinate estrangement. He burst into tears, and I wept with him."

On the 28th, the first capelins came near the shore.

We were diligent in catching them. In the evening discourse, I endeavoured to impress it on the minds of the Greenlanders, that the grace of our Saviour is not confined to particular solemnities, but often comes, when and where it is least expected; that he seizes one at sea, another on the land, another while fishing, or hunting, and others on the ice-mountains, or in the thickets: that whoever is only sensible of his need, and applies to Him for relief, will find arms open to receive him, and a heart ready to forgive all his transgressions.

On the 8th of June, a great many heathen attended the sermon on John iii. 17—21. Shortly after, some who had been to catch seals, brought us the melancholy intelligence, that the youth Bartholomew was missing. I commissioned several to search for him, who, after much trouble, found him sunk and suffocated in a bog, over which he wished to have carried his kajak. They laid him in a grave, and erected a monument on a rock near the spot. He came to us last year; and in a short time made such progress in spiritual knowledge and experience, that we judged him a fit subject for baptism, since which his conduct has been much to our satisfaction.

On the 12th, we set out on our return with songs of praise, and had fine weather till we arrived at *New Herrnhut*, where our people received us with joy, and thanked the Lord for all the grace imparted to us in the desert.

After this expedition, the Greenlanders staid mostly at home, till they went to the Sound, on the seal-fishery, in September. In the interval, Matthew Stach returned with some Greenlanders whom he had taken to Europe, on board the Irene, Captain Gerrisen, at a time, when all the bays were so beset with ice, that every one wondered, how such a light-built vessel had been able to make her way, in a thick fog and strong wind, without sustaining the smallest damage. The above-mentioned natives, having expressed a strong desire to visit Europe, had accompanied him two years ago, in the Dutch ship, which brought the materials

for building our chapel: their names were, Simon Arbalik and Sarah Pussimek, a married pair; Judith Issek, a young woman; Matthew Kajarnak, and Argusmak, two youths. The journey had proved a great blessing to them. One of the youths, who was unbaptized, had baptism administered to him in *Hernhaag*, and was called Johanan. About the same time, the other four were admitted to the enjoyment of the Holy Communion. As apprehensions were entertained, that the hot weather and long deprivation of Greenland diet, might prove detrimental to their health, it was thought proper, that they should return home before the commencement of summer. However, numerous obstacles arose, which prevented their removal till it was too late in the season to think of it. In May, the missionary travelled with them to *Herrnhut*. In the same month Sarah died happily, and about five weeks after, her husband Simon followed her. They were both interred in the burying ground at *Herrnhut*. This dispensation was no small grief to the Brethren, who entertained strong hopes, that this couple, who had before been so useful, might now render them important service. Nor did they know how to get the other three, who enjoyed good health, back again to their country. Towards autumn, the missionary travelled with them back to Holland, in hopes of finding a vessel sailing from thence to Greenland. They completed this journey on foot, without any one suspecting them to be savages. Fortunately the Irene came thither from New York, and as the captain expressed his willingness to take them to Greenland, they sailed with him to London, in the beginning of the year. There they were presented to George II. and the rest of the royal family, at Leicester House.

They then proceeded in the Irene to Pensylvania, visited the congregation at Bethlehem and Nazareth, and the converted Indians in America, who sent some letters by them to the Greenlanders. Christian David, who had seen the necessity of erecting a storehouse for the natives, in order to preserve their dried meat, fish,

&c. from the depredations of the foxes, and from putrefaction, accompanied Brother Beck, in order to render this additional service to the Greenland congregation. Hitherto infectious disorders had frequently been occasioned by their throwing their provisions under a stone, and suffering them to rot. The congregation in America was so kind as to present him with a quantity of wood and shingles, sufficient to build, not only the great store-house for the Greenlanders, but also another smaller one for the European brethren. Both were completed expeditiously in the course of a fortnight, as he wished to return to Europe by the same ship.

The Greenland congregation were much rejoiced at the return of their first missionaries, and also of their three companions, after an absence of nearly two years. Whoever has sufficient acquaintance with the simplicity of the heathen, and the depraved state of Christendom in general, must look upon it as a peculiar providence, that the latter were uncorrupted by their journey, and the multifarious objects it anavoidably presented. For even the few unprofitable ideas that had been insensibly impressed on their minds, were so speedily erased, that they almost immediately fell into their former course of life. Moreover, they reaped this advantage from their visit, that to the end of their lives they were employed as labourers among their nation, and approved themselves worthy of their trust.

The Geenlanders enquired frequently, what they had heard, seen and experienced in Europe. Judith in particular had made good use of her stay in Germany, and having lived chiefly in the single sister's house, had imbibed a strong relish for that external decorum, so highly conducive to growth in grace. She therefore proposed to the heads of families, to permit their upgrown daughters, and also those, who served in the capacity of maids, to live with her during that winter in a separate house, and sleep together, after having finished their work in their respective families, that they might not, as hitherto, have things obtruded on their notice, calculated to awaken hurtful reflections.

Her proposal was agreed to, and she, assisted by the other single women, built this autumn the first single sisters' house in Greenland.

The manner, in which affairs are conducted during the winter, has been explained in former years. We shall therefore only observe that John Soerensen, who came to Greenland in the year 1746, and who besides his labour in ministering the Gospel, devoted himself particularly to the management of the external economy, and the maintenance of order in the congregation, was married, on the 2d of August, to the single sister Catherine Paulsin. As Michael Ballenhorst, who came two years ago, had acquired a sufficiency of the Greenland language, he was appointed catechist. The same Brother took upon himself the care of the boys' school, and of the single men among the Greenlanders. Among the latter were some young men of good capacities, who besides their own occupations, which require long practice, had learned to read well, write a good German hand, sing, and play on some musical instruments. And the state of their minds afforded hopes, that they might one day be employed as assistants in preaching the Gospel.

Among those, who died this year, was Nathan, a cheerful youth. It was thought by most, that he had perished at sea, as his kajak was found, but not his body. But some years afterwards it was discovered, that one of the natives had murdered him, because another baptized Greenlander had restored a seal to its rightful owner, which this savage had forcibly seized. The cruel wretch maliciously cut the innocent youth to pieces, as an inhabitant of the same place with his enemy, not being able to find the proper object of his revenge. Since this horrible event, more instances have occurred, in which our Brethren have gone out to sea and never returned. In such cases it is always doubtful, whether they be drowned, or slain by the heathen.

Among those of the unbaptized, who died this year, was a woman, who left an orphan child, and committed

it to the care of the head of the family, in which she lived at the time of her death. A savage at *Kangek* claimed a right to the child, having maintained the mother during her pregnancy. But as the last foster-father, a baptized man, had provided both for the mother and her offspring, the savage was obliged to be satisfied.

1750.—The weather this winter was unusually inclement, tempestuous and snowy; and towards Easter, such a keen frost set in, as the oldest inhabitants had never experienced, whereby the harbour, which is six miles broad in the narrowest place, was so firmly frozen, that no water was to be seen till April, notwithstanding the high tides and strong current. The Greenlanders, therefore, were exposed to great perils, when they went out to seek for provisions; yet fortunately, none were lost. About Easter there was a general famine. The believers suffered least, as they had not only learned to pray, but to work and to be good economists, so that they could always reserve something for the needy, of whom many took refuge in the settlement. Those from *Kangek* were called to account for having buried an old man alive. They pleaded in excuse, that they had done so at the request of his daughter, because he had a putrid hand, and could provide nothing. The Gospel was declared to these as well as to the other heathen, who came for food; but alas! by such opportunities seldom any good was effected. They indeed admired the order among their countrymen, but upon being asked, whether they would also surrender themselves to our Saviour, and follow the example of the believers, who, according to their own confessions, led a happy life, and felt the pressure of the times less than the other Greenlanders; they had recourse to their usual excuse: *Sanieissegalloar pogut kissien ajornakau*, "We should have no objection to conversion, were it not so difficult." It was evident on various occasions, that though their understandings were convinced of the truth, their hearts would not embrace it. Many of them ran off as soon as Christ was spoken of, and

guarded as carefully against uneasiness of mind, as a timorous man guards against an infectious disease, or the spells of a sorcerer.

During the summer the Brethren had almost daily visits, though few came from a desire to hear any thing, but merely to boast of their success in hunting. Among other visitors was *Kainaek*, who spread a report, that he would set fire to the Brethren's buildings, because they had taken a woman under their protection, whom he wished to compel to be his wife. When charged with such a design, he denied it, yet lay continually in wait, till he had an opportunity to kidnap the woman alluded to. As she was not received among the catechumens, it was difficult for the Brethren to meddle in the affair. They, however, sent a messenger after him, to desire him not to treat the woman ill, as he had threatened. As it was afterwards reported, that both sides were satisfied, no farther interference was thought necessary.

The Greenlanders remained together till after Easter, and celebrated the usual festivals with mutual edification. Afterwards, most of them repaired to the Sound, where they were visited diligently; and twenty-four boats went to the herring-fishery, accompanied by Matthew Stach. Owing to the arrival of the ship, this Brother was obliged to leave his charge for some time under the inspection of the national assistants. In this year, the Greenland trade was made over to the Royal Incorporated Company of Merchants; and orders were at the same time received from government, that the Brethren, instead of having their provisions, &c. conveyed free of expense, should henceforward pay a reasonable freight. By this means they were at once relieved from the necessity of being troublesome to those in office, exempted from numerous delays, and enabled to pursue their own plan to general satisfaction.

During the remainder of the summer, the Greenlanders were employed in putting up the necessary stores for winter. The following account of a visit is given by a missionary:

"Nov. 2d. Three of us, together with several Greenlanders, sailed up the inlet to a Greenland house. The inhabitants received us in love. Upon being told by our people that one of their relations had died at *Kangek*, they set up a dreadful howl, which, however, did not last long. This furnished us with an opportunity, to tell them, how those who love Jesus, are affected by the prospect of death. We related with what joy two of our Greenland sisters had departed last summer, assuring them, that this blessing was procured by the blood of Jesus, which cleanseth the soul, and imparts to it a desire to depart to its Creator, stronger than that of a child to visit its absent parents. They were astonished to hear this. One of them said, that he should be glad to become a believer, but could not live with us, on account of the great waves on our coast. At another place we met with nine families. They requested some medicine for an old sick man; and having nothing of the kind with us but brandy, we gave him a small quantity, which seemed to alleviate his pain. In return they offered us a reindeer-skin, but our refusing it, heightened their gratitude."

Shortly after this visit, a strange family came from the south, who had a kinswoman in the Greenland congregation. Also a family belonging to the mission at *Godhaab*, obtained leave to live at *New Herrnhut*, in consequence of their repeated request, and the recommendation of Mr. Drachart. Towards the end of the year that gentleman was himself likewise obliged to remove to our settlement, on account of his family circumstances, and from thence to discharge his duties at the colony, as well as possible.

The meetings of the Greenlanders were about this time regulated anew, according to their sex, age and spiritual improvement. Previous to the adoption of any plan relative to the assemblies for edifying conversation, the Greenlanders were informed, that if there were any individuals, who had no pleasure in them, they should rather acquaint the missionaries with their dislike,

than make any hypocritical professions. All, however, expressed a desire to be admitted to these meetings.

Besides, such measures were taken as might tend to preserve among the Greenlanders an orderly and becoming deportment, suitable to their profession. A number of regulations to this effect were compiled, with the assistance of the most reputable heads of families, which should always be recommended to the attention of the Greenlanders, and particularly of new inhabitants, when moving into their winter houses. Whoever acted contrary to them, received a reprimand suited to the nature of his offence, and they easily comprehended, that these rules were not enforced from caprice, but tended to the maintenance of general order, and to remove opportunities for sin. Once a party of young Greenlanders began to box, according to their national method of striking each other on the shoulders, till one of the parties submit. It was represented to them, that this diversion, though perhaps not exactly wicked, occasioned much levity, and was improper in Christians. They understood the admonition, and promised to do so no more.

Thirty-six Greenlanders attained this year to the enjoyment of the Holy Communion, and two couples were married. The baptism of several boys and girls, who had not arrived at years of discretion, at the same time with their parents, was reprobated by the synod of the Brethren, as it appeared improper to confer this grace upon those, who had not been baptized shortly after their birth, and yet did not fully know on whom they believed, what baptism is, what benefits accrue from it, and what obligations it imposes. The practice was of course discontinued.

Besides the two marriages above-mentioned, four couples, who had married among the savages, but had since become members of Christ's body, and partakers of the Holy Communion, received the solemn benediction of the church, with a view to their living for the future in Christian wedlock, in a manner well-pleasing to God.

A very remarkable occurrence happened to the wife of a Brother married this year. Shortly after her baptism, her brothers made an attempt to carry her off; but were prevented by a missionary, who took her under his protection. The Greenlanders immediately seized him with an intention to take away his life. To prevent his murder, the woman leaped into the boat, and called out to the savages, to sail away with her. They did so, and the missionary instantly dispatched a letter after them to his step-brother, Paul Molzau, factor at *Godhaab*, to have them arrested, and the young woman released. This factor waited for them at *Kangek*, which they passed on their way to the south, but could not find the woman, as she was concealed under some skins in their boat, and ordered under pain of death, not to discover, by the least motion, the place of her confinement. However, when they had sailed about fourteen leagues farther, she prevailed upon her brothers to land, and permit her to gather bilberries. Having got ashore, she stole away, and hid herself among the rocks. The savages sought for her two days without success, sometimes leaping over the very cleft, in which she lay concealed; but at last finding all their attempts fruitless, sailed away. It was not till after a solitary and perilous journey of many leagues, over mountains and valleys, that she met with one of the believing Greenlanders, who conducted her to the colony in safety. Her behaviour as a housewife was exemplary, and she was an useful assistant among her countrywomen.

Towards the close of the year, an unbaptized man departed this life, who had joined the Brethren last winter. A fright was the cause of his coming. Last year, as he was carrying off a boy, whom he had adopted, from the settlement, against his will, the boy was drowned not far from the coast. This dispensation brought him to a sense of his error. He therefore resolved to change his life, came, in the sequel, to *New Herrnhut* with his whole family, and died in firm reliance on the atonement of his Redeemer.

1751. — Meanwhile, the trouble attending the concerns of the mission, was perceptibly on the decrease. For though there was frequent occasion for admonitions and reproofs, yet the Greenlanders in general resembled obedient children, whose example has frequently more influence upon the untoward, than the reprimands of their teachers. They also improved in economy and diligence; and the Lord laid an abundant blessing on their labour. One Sunday, in a sermon held on the words; "Lacked ye any thing?" the preacher took an opportunity to remark, that in a place, where it was formerly deemed impossible for two families to subsist, now upwards of three hundred persons lived together, who, if the question were put: "Lacked ye any thing?" must answer in the negative. That though many died of starvation, almost every year, in places esteemed the most productive, they had always wherewith to assist the needy. That God seemed to entice them to believe, by the multiplicity of his favours, that He, to use their own expression, was their great Provider, and they His children.

In January and February, when there is commonly the greatest scarcity, such an immense flock of willocks visited the islands, that they could be driven on shore and caught with the hand. The consequence of this superfluity, was pretty much the same as that of the manna in the wilderness. The Greenlanders on Saturday evening, brought home such quantities of them, that their bodies and kajaks were hung with forty or fifty a-piece. Many were consequently enticed to set out again, early on Sunday morning, in search for more. But in the evening they brought back only weary limbs, and their failure was represented to them, as a silent reproof, for not being contented with yesterday's plenteous supply, but breaking the Sabbath out of an inordinate desire for more.

At the Sacrament on Good Friday, the assembly of communicants consisted exactly of a hundred persons. A family had gone out, without the knowledge of

the missionaries, and hearing, on their return, that they had missed the Holy Communion, they shed floods of tears, and the wife supposed, that she had thereby forfeited her right to attend the other meetings of the communicants. Upon being told, that she had permission to go to them, she replied: "Now my heart is somewhat easier than before."

An ardent desire was observed among the baptized, to attain to this highest privilege of believers, and accordingly, before they separated for the summer, fourteen more were admitted to it.

On the 7th of May, the ship arrived with the missionary Beck and his wife on board, who returned from a visit to the Brethren's congregations. She had no sooner entered the bay than it was filled with such immense quantities of ice from the ocean, that it was scarcely practicable for a kajak to leave the shore. Six Dutch ships were lost in the north, and one of the Danish vessels, bound for *Christian's-haab*, was crushed to pieces, though without loss of lives.

The Greenlanders, however, set out on the herring fishery, and as no missionary could accompany them, the care of the congregation was entrusted to the national assistant Peter. Two other assistants, Jonathan and Nathanael, were commissioned to hold meetings for edification, every morning and evening. A small company of baptized remained at home, and many strangers joined them from time to time. Some came to visit their relations, others had up-grown children here, who were married, and whom they came to persuade to return and live with them. But when they heard, that their children were baptized, or had been received among those who receive special instruction, they declared, that they would not forcibly prevent the young people from becoming believers, but that for their own part, they were not disposed to adopt a mode of life different from the habits of their progenitors.

Now and then a couple of kajaks came from *Pissiksarbik*, with news from the baptized engaged in the fishery. They were all well both in body and soul, ex-

cept one old man, who was drowned, and a boy who, having four small seals in his kajak, and aiming at a fifth, overset the boat, and was dragged out of the water, almost lifeless. The communication between the missionaries and their charge was soon afterwards cut off by the floating ice. The return of the latter was rather disorderly. Some of them had gone to seek reindeer, thereby depriving themselves of many opportunities for spiritual enjoyment; and Peter was so chagrined by this disorder, that he separated from the company. Observing afterwards the pain, which this step gave the missionaries, he took it so to heart, that he excluded himself for a time from the meetings of the communicants.

After their return it was found necessary to speak with the Greenlanders individually, in order to ascertain the state of their hearts, and what had occurred in their absence, which required amendment; that they might begin the winter so as to proceed in their usual peaceful course, without any impediment. As private resentment had been suffered to gain ground in some of them, while separated from us, all sorts of baneful consequences were apprehended; but it was found, that in general the Holy Spirit had operated in their hearts without interruption, amidst a variety of uncommon occurrences, and that many had got a deeper knowledge of their sinfulness than before. Some of them related, how they had longed after the society of their teachers, and felt anxiety in the company of the the savages. Those who had committed a fault acknowledged it, and desired forgiveness. Wherever an obdurate or lukewarm spirit was observed, that person was excluded from some meeting, which he used to prize greatly, till he was brought to serious reflection, and it was evident, that he desired to have his transgressions washed away by the blood of Jesus.

It gave the Brethren great joy, to see a spirit of confidence and open-heartedness, continually on the increase among a people naturally reserved, subtle, and slow to acknowledge an error. Oct. 15th, the Holy

Communion was celebrated, after an intermission of five months. On the subsequent solemn memorial days, which were duly observed, the missionaries had cause for rejoicing at the hunger of the Greenlanders after the bread of life, and especially at the appropriate and affecting observations, which they made in the private conversations, held with each before the Holy Sacrament. On one occasion, part of the diary of the Indian congregation at *Rio de Berbice*, in South America, was communicated.

The catechist, while engaged in the chace, heard that a Greenlander, whose wife had just died, intended to bury his infant daughter alive in her grave, having no one to nurse it. He sent one of the baptized to the Greenlander to request that the child might directly be given to him. His wish was complied with, and he returned home rejoiced at his new acquisition, got it baptized, and gave it into the charge of a Greenland sister, to be nursed. It was however a weakly child, and only lived a year. In this year eleven Greenlanders died, we trust, happily; and amongst them Jonathan and Sophia, two of the most useful assistants. The national name of the former was Kajo. He was a very singular man, humble, courteous, and cheerful, and of all the national assistants, the person, in whom the missionaries could place most confidence. At bidding him a final adieu, they all wept heartily. About two hundred persons attended his funeral, among whom not many dry eyes were to be seen, for Jonathan was universally beloved and respected by the Greenlanders.

Sophia loved her nation tenderly, and was a great benefactress to the poor. Possessing herself an experimental acquaintance with our Saviour, she was always ready to deliver her simple testimony from the fulness of her heart, and confirmed it by a walk worthy of the Gospel. One of those who died this year had been baptized shortly before, and had afterwards been married. Just before he expired, he cried out several times, with his arms extended: "Ah, what blessed-

ness is it to have a happy heart! Now I shall be soon with my Saviour!"

Mrs. Drachart, the wife of the Danish missionary, died on New Year's Day. Towards the end of last year, shortly after she had come to the settlement, she was seized with a violent fever. On the first day of this year, she became delirious, but towards evening she grew quite composed, and fell gently asleep in the thirty-sixth year of her age. Her corpse was deposited in a tomb at *New Herrnhut*. This unexpected incident, together with a precarious state of health, induced her husband to take his leave of the colony and mission. Besides he had two children, whom, according to the request of their mother, he wished to be educated in one of the Brethren's schools; and as the oldest missionary, Matthew Stach, was called, with his family from Greenland to Labrador, the Danish missionary embraced the opportunity of travelling with his old acquaintance to *Herrnhut*. He there committed his children to the charge of the Brethren, being undetermined, whether to return to Greenland, or accept of a situation in his native country. But he was so delighted with *Herrnhut*, that he could not resolve to shift his residence from thence, and upon his most earnest request obtained leave to stay there, after having previously procured his dismission from the Honourable College of Missions. He is still remembered with gratitude in Greenland, both by natives and Europeans. His lively discourses had such an effect upon the servants of the Company, and the sailors, many of whom, when they came to Greenland, little exceeded the natives in spiritual knowledge, that he had always among them a company of such as thirsted after salvation, and whose deportment tended to facilitate the execution of his office among the heathen. He had also the pleasure to see the fruit of his endeavours among the Greenlanders, having arranged matters at first, so as to have them all collected in one place, and accustomed himself to care both for their bodily sustenance and spiritual advancement. From many instances of the last-

ing impression made by his instructions on the natives, and evinced at their departure, we shall mention only the following. A long time after he left the colony, a man baptized by him was taken ill, and one of our Brethren was requested to bleed him. The present Danish missonary, who was not yet master of the language, desired that the man might be comforted out of the word of God; and accordingly the Brother asked the patient how he felt his heart disposed? He answered with openness: "I meditate on our Saviour, who died for me. I call frequently to mind, what I can never forget, the words of *Pelissingoak* *, who baptized me." Upon being asked farther, whether he could depart out of this life in firm reliance on our Saviour? He replied: "O yes, for he hath purchased me with his precious blood."

The diaries of the missions for the last twelve years have shown, to the joy of all interested in the cause of the heathen, that missionaries of two different religious constitutions, having the same fundamental faith, need not suffer a passionate zeal for private opinion to keep them asunder, but that if both sides take wisdom for their guide, they may conduct their operations in harmony, and unite their efforts to gather in the harvest of their common Master. Both parties held the Augustan confession; they had one Lord, one baptism. Both inculcated the doctrine of justification before God by free grace, through the merits of his Son. They honoured each other as fathers, loved each other as Brethren, assisted each other with counsel and action, particularly in leading awakened souls to Jesus, and no disparity of opinion on less important points, was ever suffered to clog their joint efforts to establish the kingdom of Christ and his Cross.

* The little minister. The Greenlanders gave Mr. Drachart this appellation, to distinguish him from another missionary, who was taller.

CHAPTER IV.

From 1752 *to* 1758. — *Bishop de Watteville holds a Visitation in Greenland. — His Voyage. — Extraordinary Severity of the Winter. — Particulars of his Visit. — Ravages occasioned by a Contagious Disorder. — Obituary. —* 1753. — *Visits in Kangek. — History of Kainack. — Journey of two Native Assistants to the North. — Singular Adventure of a Greenlander. —* 1754. — *Infection communicated by some Whalers in the Harbour, which swept away thirty-seven Persons. — Celebration of Easter. — Conclusion of the Year. —* 1756. — *Consolatory Reflections. — Famine. — Triumphs of the Gospel. —* 1757. — *Visits to Kangek. — Miscellaneous Occurrences. — Benevolent Influence of the Gospel. — Declarations of the Greenlanders.*

1752. — A NUMEROUS company of Greenlanders was thus gathered to Jesus Christ by the preaching of his Gospel, moulded into a spiritual congregation by the operation of the Holy Ghost, and furnished with such provisions for its good discipline, both within and without, that amidst all defects, it might in truth be called a living, flourishing, fruit-bearing plant, of the heavenly Father's planting. It was now the anxious care of those, who were interested in its growth, and whose warmest anticipations looked forward to its maturity; to watch lest the drought might wither up its verdure, or some mildew blight its fruitage. A synod held at Barby in Saxony, in 1750, thought it necessary to depute one of the servants of the church, to visit the mission, with power to confirm its regulations, or to reform them, if needful, according to the model established in other missions; but particularly to examine whether any irregularities had crept in, which end could not be effectually answered by written communications.

Bishop Johannes, or John de Watteville, who had just returned from a visitation in North-America and the West Indies, undertook this commission, and desired for his companion, the missionary, Matthew Stach, who was then at Westminster. This Brother had sued in vain to the Hudson's Bay Company for leave to preach the Gospel to the American Indians, belonging to their factories; and he was now eagerly waiting to see, what would result from the commerce which some English merchants, members of the Brethren's church, intended to set on foot with the Esquimaux of Labrador. But as several difficulties intervened to defer this undertaking, he accepted with joy of an intermediate visit to his loved Greenland, and hastened to join his travelling companion at Barby. Finding that he had already set off from thence, he ventured to make all speed after him by way of Stettin, and being fortunate enough to cross the Baltic in as many hours, as he had been days on the passage in the preceding autumn, he found the Greenland ship still in port, though just ready to sail.

They embarked, April 28th, on board the Brigitta, Captain Lars Petersen, in company with Mr. Brunn, who was appointed missionary at *Godhaab* in the place of Mr. Drachart. But the bishop's own account of the voyage, rendered as concise as possible, will be most satisfactory.

"May 1st, a large fleet of ships ran out with us from Helsingor; we counted sixty-four. We steered along the Swedish coast, and on the 2d entered the north sea, leaving the Cattegat behind us. We met with immense shoals of herrings, heaped together in the sea, like little waves. The 4th we saw the coast of Norway, and passed Lindesness. The 9th we passed Fairhill island near Shetland, and at noon we saw the isle of Fulæ. These three last days we had a fine east-wind, with which we advanced at least 150 leagues. The 18th we passed the place, where the sunken land of Buss lies. There is always a very hollow restless sea here, and a fog commonly hangs over the place, on

which account sailors dread being overtaken by a storm in its vicinity. The 21st, being Whit Sunday, we had a hard storm from the north-east, which continued all the three holidays, with only a few hours' occasional intermission; however it sped us on in our course. The 24th we passed Cape Farewell, and entered Davis's Strait.

"May 25th we saw the first ice, and sailed between some loose pieces. The 27th the wind which had hitherto been in our favour, turned round upon us, or was very slack. We tacked backwards and forwards, incommoded at the same time by a fog so thick, that we often could scarcely see the ship's length before us. When the fog dispersed on the 1st of June, we found ourselves running upon a huge island of ice, and were obliged to alter our tack. The 2d a propitious south-wind sprung up, but we could not take advantage of it, as we were the next morning beset with ice, in every direction, except the south. On the 4th the ice closed in upon us on all sides, and we veered round in it till noon. Among the rest, we saw one iceberg very similar in shape and size to the island Hween between Seeland and Schonen. At length we again saw open water to the south-west. The captain, by a bold push, sailed through the fields of ice, and kept on the tack with contrary wind, mist, and snow, till the 11th, when the ice, which at first lay only to the north-east, began to hem us in on the W. and S.W. Perceiving an opening to the S.E. between two huge fields, we made an attempt to force a passage through. From 4 P.M. till 10 at night we were sailing between these vast islands, and many thousand smaller pieces of ice, until we at length worked our way through a very narrow channel into more open space; yet we encountered smaller floes the whole night, and part of the next day. It is certainly very providential, that there is scarcely any night in the strait about this time.

"June 12th in the morning we first saw land, and about nine we could descry the tops of the mountains

clad in snow, though we were still about 20 leagues distant. About ten o'clock a curious phenomenon appeared in the heavens, namely, three parhelia, or mock suns, encircled by six luminous halos. None of our sailors had seen any thing like it before. We had a gentle west wind, and afterwards a brisk gale from the south. As we were now too far north, we tacked about the next morning, and made for the land again. The current was in our favour, so that we reached the outermost island before noon. There the first savage met us, and he was followed by two of our Greenlanders; but the wind was so strong, that they could not get on board. I was struck with the sight of the Greenlanders swimming through the high waves in their kajaks, like water-fowl; and with such velocity, that they always kept a-head of the ship, though they were often half-buried under water. We now steered our course through the Norder Gat; the increasing wind, which at last blew a hard gale, compelled us to furl our sails, and yet the ship, with only one sail half-spread, flew past one island after another like an arrow. The tears rushed into my eyes when I first gained sight of *New Herrnhut*. Scarcely had we dropped anchor, before our Brother Beck came on board, the rest being from home. The sudden transport of joy at our meeting had such an effect upon him, that he lost his ague directly, from a fit of which he had just risen. In the mean time the ship was moored with a cable to great iron rings driven into the solid rock, and the storm rose to such a height, that our boat was obliged to be drawn to the shore with a rope."

It was one of the most dreadful winters ever known. The cold was prodigious, and lasted from February to Easter with little intermission; the fiords were frozen over and so choked up with ice, that it was often impossible even for a kajak to put out from land; and the constant storms of snow and rain, confined the Greenlanders to their homes; or if they ventured out, it was at the risk of their lives, and they generally

returned with their hands and faces frozen. A violent hurricane, accompanied with lightning, nearly overthrew the Brethren's house and chapel; the building rocked and cracked like a ship in a tempest. About the same time, their new and largest boat, which was drawn on shore and tied to a post, was shattered almost to pieces by the waves, in a storm of unparalleled fury. They and the Greenlanders ventured in to save it, till the waves rose above their heads. Many savages in other places perished by cold and hunger, and our Greenlanders were in danger of a similar fate. The Brethren admitted one company after another into their rooms to warm themselves thoroughly, and distributed dried fish and peas among the poorer families. At the instance of the missionaries the more wealthy Greenlanders assisted in relieving their distressed brethren; and this, added to what little their own exertions could procure, kept them from starving, until the disruption of the ice in March, left the sea open to their necessary pursuits.

Bishop Johannes was agreeably surprised by the flourishing appearance of *New Herrnhut*, rising like a garden of the Lord in a frightful wilderness. The country consisted entirely of bald rocks, thinly interspersed with spots and veins of earth, or rather sand; but the land adjacent to the neat and regular tenement of the missionaries, where, formerly, there grew not a blade of grass, was clad in the most beautiful verdure. While he was surveying the prospect, the Brethren, Boehnisch, Soerensen, and Ballenhorst, came sailing home from the *Kookoernen*. All the missionaries being now assembled, the bishop, who had previously read their diaries, held frequent conferences with them on the affairs of the congregation. He also edified the Greenlanders, both by his discourses, which one of the Brethren translated after him by sentences, into the native tongue; and by the conversations, which he had in private with every individual. It was a heart-felt delight to him, to assist at the baptism of three adults,

soon after his arrival. He took a lively interest in all the avocations of his brethren; joining in their visits to their dispersed flock, or to the neighbouring savages; attending them occasionally on their expeditions to cut turf, and collect fire-wood and birds' eggs, which formed a principal part of their sustenance during the season, and making frequent excursions in the vicinity of the settlement, to gain a knowledge of the country.

One of these excursions was to *Kanneisut*, about ten miles distant, on the other side of *Baal's River*. "It is," he writes, "a tract of firm land, rising into rocky hills rather than mountains, with large plains, rivers, pools, and fine grass-plots between. About this time it is infested with a vast swarm of mosquitos, though they are by no means as troublesome as in St. Thomas, or on the banks of the Delaware. Our Brethren had formerly their best rein-deer hunt in this district; but since the Greenlanders have procured so many guns, a rein-deer is now a rarity. There is a good salmon-fishery here, and the Brethren have sometimes taken from four to six hundred salmon-trout in their net, at one draught." On another occasion, after visiting *Kangek*, "he returned through *Nepiset Sound*, a narrow channel, between the main land and the islands, into which the tide enters on both sides, and carries in many seals with its rapid current. The water is so shallow, that the bottom is almost every where visible, which renders it an excellent place for fishing. On this account, a great number of Greenlanders reside here in summer and autumn; and it has been observed, that since so many new people have settled in the neighbourhood, the seal-catching has become much more productive and commodious."

By the advice of the bishop, the services of those Greenlanders, who on account of their exemplary conduct, had been selected as assistants, were put into more frequent requisition. They were entrusted with the oversight of the congregation, when abroad in summer, and were desired to keep a meeting every evening

in their tent, both for our own people, and for such heathen as wished to attend; a charge which they accepted with willingness and humility.

In a farewell love-feast with the missionaries, the conversation turned upon the expediency of planting a new settlement, further to the south. Almost all their Greenlanders had come from that quarter. The happily departed Kajarnak, by the visit, which he made there after his baptism, drew after him a train of three or four hundred people, who all forsook their native country to live in *New Herrnhut*. Yet, as the native helpers declared, they felt, and frequently expressed an ardent desire, that the Brethren would carry the Gospel into their own country, which was the most populous part of all Greenland. But these were pious wishes, which at that time they saw no possibility of accomplishing.

After a stay of two months, equally agreeable to himself and to the objects of his visit, Brother de Watteville prepared for his return; but while the vessel was detained by contrary winds, he had the pleasure to complete a revision of the Greenland hymn-book, begun by his recommendation: it contained the litanies and liturgies of the church, and upwards of a hundred hymns.

Immediately after the departure of the ship, August 12th, a sickness broke out among the natives, attended with violent head-ache, and pains in the breast, or pleuritic stitches. By this disorder, many awakened heathen in the neighbouring islands, and thirty of the baptized, among whom were some of the most useful assistants, were transplanted into eternity. The savages made their own reflections on the occasion, and could not conceive why the mortality was the greatest among the *Nookleets*.* At last they satisfied themselves with the remark, that it was probably, because they believed, and thought too much of the Saviour.

* *Nook*, signifies in Greenlandic, a point or corner of land, such as that on which *New Herrnhut* is situated.

We should be far too prolix, were we to notice all who fell asleep in peaceful reliance on the merits of a crucified Redeemer. Let the following sketch suffice as a specimen of the rest.

Matthew Kajarnak was one of the four first baptized by the Brethren. In 1747 he made a visit to Europe, and was afterwards employed with blessing as an assistant. In a letter, which he wrote to Germany this year, he says: "We have been gratified beyond measure by Johannes Assersok's * visit. When he spoke the first time in our meeting-hall, my eyes were bathed in tears. I can say with truth, that I am very happy, even much more so, than when I was with you. Since that time our Saviour has done much in my heart. Worthless as I am, I can only thank him for his grace. He is exceedingly lovely, and my comfort in him will never have an end. I often think on you; but now I never expect to see you more, till we go to our Saviour. His pierced side is the sanctuary, where we shall meet again."

He had a clear, penetrating judgment, a lively active temper, and a tender heart, and was a wonder to us all. His last hours were edifying. The Lamb and his sufferings were the only theme of his discourse, the only things which gave him joy. Once when some one asked him, whether he felt much pain, he pointed with his finger towards his hand, to intimate, that he was meditating on the wounds of Jesus. Soon after he recovered his voice and began to speak in German: "I love our Saviour exceedingly. I am very glad that I shall soon go to him; — will not you come too?" He then desired the by-standers to sing German and Greenlandic verses. At last he kissed the missionary's hand, and said, "I love you much." Directly after his breath seemed to fail him, yet he opened his eyes once more, looked round, and began to sing, but his tongue refused to proceed. We

* Johannes, the *loving*, by which epithet, the Greenlanders were wont to distinguish him from others of the same name.

sung the verse to the end, and then, during the words: "The soul of Christ thee sanctify," he slept so softly away, that it was scarcely to be perceived, that the spirit had quitted its fleshly tabernacle. His name will never be mentioned among us without awakening our most tender affections, while it will always revive the powerful recollection of our loss. But we congratulate him on his rest with all our hearts.

Hush! — stir not up the friend of Christ,
Wake not the soul his bride;
Some vision causeth her to smile,
She views his open side.

1753, 1754.—During the two following years considerable accessions were made to the number of the baptized. The former of these years was remarkable for the addition of sixty-seven new people to the congregation, and in the latter year, nearly sixty of the baptized alone, out of a number of between three and four hundred persons, were called into eternity.

The other sheep, not yet in the fold, were not forgotten by the Brethren. In *Kangek* they generally found some of the savages, who heard the word with attention, and gave their assent to it, though but few had such hearts and ears, as the Lord requires for the reception of his doctrine. The Brethren remarking that when they used this expression: "He hath redeemed us," it was mostly understood by the heathens, as if Christ had died for the Europeans only, they were obliged to substitute: *for you;* but, as the Lutheran catechism observes, this also requires believing hearts. An old grey-headed man lamented, that he was past learning these things; but he was told, that he needed no systematic knowledge; to go to the Saviour as a lost creature, just as he felt himself, and to ask him for absolution from sin, and fulness of grace, did not require a retentive memory, or that

he should torture his brains with intense reflection; nothing was necessary but the cry of unaffected distress, and the upright desire for deliverance.

On another visit to *Kangek*, the Brethren lodged with their old acquaintance Kainaek. One of them, at the close of a serious discourse, into which they had entered with their host and his wife, thus addressed them: "After all I am persuaded, that you belong to our Saviour, and that he will certainly take possession of you and yours, and baptize you with his blood." On this the woman said: "Hannese, do you believe this of us in good earnest?" "Yes," replied the missionary, "and till this is the case, you will find no relief from your inward disquietude." They both began to weep. About a month after this incident, the Brethren Sœrensen and Ballenhorst returned one dreadful day from *Kangek*, bringing with them Kainaek and his whole family. The aspect of the travellers was frightful, for they were mailed in the ice, which had gathered on them from the frost-smoke. The strand soon swarmed with people rejoicing in the arrival of new candidates for the kingdom of God.

Kainaek was one of the first Southlanders, who became acquainted with the Brethren. As he was of a good family, his three immediate ancestors having all been renowned seal-catchers, it was long before he could resolve to relinquish his fancied dignity, and submit to the ignominy of the cross. He was continually roving from the north to the south, and from the south to the north; but he could never fly from a restless heart, fly where he would. It was this person, who has been already mentioned as having chastised young Kuanak so cruelly. He also lay in wait for the lives of several of the baptized, and threatened to set the Brethren's house on fire, because they protected a woman, who fled to them to avoid marrying him by compulsion. Afterwards, however, he accomplished his design of carrying away this person, and she happily

proved the means of his hearing the Gospel several times with benefit. After many internal struggles, he begged repeatedly to be baptized, and though circumstances prevented him from changing his abode for the present, he and his wife were at length made partakers of this favour. As soon as they could leave their winter houses, he moved to his teachers with most of his domestics, who were upwards of twenty in number. He was as remarkable after his baptism for his quiet manners, as he had before been for his ungovernable wildness, and became a sincere disciple of Jesus.

The conversion of this man made much noise among the savages, and the Brethren had a large number of eager hearers, who prepared to follow him. Not a week in winter, and scarcely a day passed in summer, without the visits of strangers from the neighbourhood, or frequently also from places more remote. One of the native assistants, Daniel, was stimulated by a strong desire, to invite his brothers and acquaintance in the north to the enjoyment of salvation. The Brethren feared the dangers, to which he would be exposed in such a journey, but they yielded to his earnest solicitations, and dismissed him with the blessing of the congregation, in company of Jonas another assistant. They travelled 305 miles to the north, and declared with boldness the message of atonement to all they met, and particularly to their relations. In some places they found hearts prepared for the reception of the Gospel, but they had likewise to suffer the reproach of the cross, and experienced what it was to be separated, by a long absence, from their Brethren, in the midst of unbelievers. "We were," said they, "like ignorant children amongst them, and were estranged to their ways and customs." They brought back with them several of their relatives. The brother of one of them was on his way to the settlement with his whole family, when he fell into the hands of a pirate, probably an American, who

robbed him of his goods and his kajak. Intimidated by this misfortune, he laid aside the thoughts of a voyage for the present, but he was again prevailed upon to follow his brother, and in the ensuing year many of his countrymen also came to the Brethren.

When the Greenlanders repaired to their winter dwellings, it was discovered, that a man of the name of Jacob was missing, who had been persuaded by his believing friends to take up his abode in the settlement. During the summer he had been cajoled on board a Dutch ship, and sailed away to Europe, after sending a message to the Brethren, recommending his wife and children to their care. The man was exhibited in public for money, on his arrival in Holland. Some friends of the Brethren were induced by his manners, to suspect that he had been baptized by the Brethren, and either enticed or forced away. They repeated the names of the missionaries to him, but as they are only known to the Greenlanders by their Christian names, he did not understand them. Then they sung a common hymn tune, on which the Greenlander instantly fell in with them, and went on with several verses in that tune. In order now to determine, whether he belonged to the German or the Danish mission, they chose a tune which did not occur in the common hymn-books, with which also he showed himself to be acquainted. While this investigation was going on, a crowd of spectators were attracted to the spot, to whom the Greenlander began to keep a discourse: they could only understand the words *Jesus Christ;* but from his gestures, from his pointing with a contemptuous mien to the ornamental furniture of the apartment, from his striking his breast and falling upon his knees, they could conjecture, that he was recommending to them a contempt for the world, and extolling the love of Jesus, under the supposition that he had a collection of heathens before him. Every one was amazed at this novel spectacle; but as it made no small noise in the

city, the sailors, fearing that they would be called to account for what they had done, conveyed him back to the ship. In the mean time Matthew Stach, who was then in Germany, being apprised of the circumstance, hastened to Amsterdam, to deliver him from a situation so degrading and irksome to a human being; but he came too late; the object of his visit was dead, and had been buried in the churchyard of Nieuendam. There was however reason to conclude, that the poor man had left his country voluntarily, and that this voyage among strangers, to a strange land, had proved a blessing to his soul; for before this adventure, he had intended to return to the savages. The family he left behind, went to their relatives, and wandered with them to the north.

1754. — The winter was distinguished by the excessive cold, which lasted from February to April, and rose to such a pitch, that it burst the windows and stones. There were at the same time immense floats of ice, which rendered it next to impossible for any one to put out to sea; and when the increasing famine drove the Greenlanders to make the attempt, the slightest variation of the wind involved them in imminent danger. Lot, a believing native, who had retreated to an island, to escape the ice, was crushed between two large packs, when attempting to return home the next day, and lost his life. The inlet was at length completely covered with ice, and a person might walk on foot from the islands twelve miles off, to the colony.

Six Dutch whalers, belonging to a fleet of fourteen, had run into *Baal's River* to avoid the ice-fields, and lay at anchor for a fortnight a few miles from the settlement. The other vessels were surrounded and beset by the ice. This occurrence was not of the most profitable nature for the Greenlanders, who are easily dazzled and led astray by novelties. Thus one of the recently baptized, having been censured for some instance of misconduct, suffered the sailors to take advantage of his resentment, so far as to persuade him to go with them to Europe; and it was with much difficulty,

that the sailors and he were diverted from their intention.

In other respects, both the crew and the masters behaved in a very friendly manner, attended the preaching, and were much pleased and affected with what they saw and heard. They also brought a corpse ashore, requesting the Brethren to give it Christian burial. On this occasion they discovered, unfortunately too late, that a contagious distemper prevailed in one of the vessels. Multitudes of Greenlanders, both Christians and heathen, had roamed about in every corner of every ship, and had received foreign provisions, especially peas, which they eat with the greater excess, as their sustenance had for several months been extremely scanty. The disorder first appeared among the savages, but it was not long, before a raging sickness broke out amongst our people, bringing in its train, coughs, ear-achs, and pleuritic stitches. Scarcely a day passed, in which it did not carry off some victim. It was singular, that the mortal scythe made its greatest havock among the baptized, and cut off the most valuable assistants. What made the calamity more heavy was, that several of the most active heads of families were swept away, by which the number already large, of widows and orphans, was greatly augmented. The care of providing for these destitute people, and properly disposing of the sucking infants*, added considerably to the embarrassments of the missionaries, and heavily tasked the activity of the few remaining Greenlanders, who were capable of bearing their part of the public burden.

Scarcely any of the Europeans either at *New Herrnhut*, or the colony, escaped this year, without some

* There is nothing, to which Greenland mothers are more averse, than to suckle the child of a stranger, lest their own offspring should have a rival in their affections. In such cases there is no thought of compassion from a Greenland woman; and the unfortunate father, who cannot bear to see the lingering death of his little infant, has no resource but to bury it alive immediately. It is therefore no small proof of the power of divine Grace, that it overcomes even this barbarous prejudice.

disorder. Among the rest Mr. Molzau, the factor, struggled with a severe sickness, from which, however, he recovered. Soon after, he left the country with his family, and returned to Copenhagen, where he was again attacked by an illness, which proved fatal to him. He had resided thirteen years at *Godhaab*; he was a sincere Christian, and a firm friend of the Brethren. Mr. Lars Dalager, then factor at *Frederics-haab*, came to supply his place.

There were also several, who departed this life, previous to the attack of the contagion. Of these a youth called Christian, was particularly lamented: he was possessed of talents of a superior order, soon learned to read and write both his native language and the German, and was of great service in copying and translating. To these acquisitions, he added some knowledge of music. But whilst his teachers were indulging the hope of his future more extensive usefulness, he was removed from them into the congregation above, by means of a lingering consumption.

His death was followed by that of Barzillai, a widower, the oldest man in the settlement. He was an intelligent person, much respected by his countrymen, and the head of a numerous family. While he was still living among the heathen, he once asked one of the missionaries: "Hast thou seen the God of whom thou speakest?" The missionary replied: "I have not seen him yet, but I love him with my whole heart; and I, and all true believers shall once see him with our bodily eyes." This confident avowal must have left a deep impression on his mind, and occasioned him much and anxious reflection; for after his baptism in 1747, he still very frequently alluded to it. The tranquil and happy course of this old man, gave the Brethren the liveliest pleasure; but it was not till his last sickness, that they discovered what lay hid in the recesses of his heart. For while he suffered under the racking pangs of the colic, he was uncommonly cheerful, and on any transient remission of pain, he

sung the sweetest verses expressive of love and joy in the Redeemer.

He completed the number of a hundred, who had gone home to their Saviour, in *New Herrnhut;* which was exactly a fourth of all the Greenlanders baptized there since 1739.

The solemn season of the Passion week was blessedly celebrated with the usual solemnities. On Easter morning early, the congregation went to the burying-ground, where they called to mind by name, the eighteen brethren and sisters, who had departed since the preceding Easter; and filled and elevated by the hope of a joyful resurrection, they prayed for everlasting fellowship with them and the church made perfect, around the throne of the Lamb.

The new-year's vigil was begun by a discourse on the text: *The Heavens declare the glory of God,* &c. and the works of God in this place were brought into remembrance to his honour. Forty-eight souls had, in the course of the year, been incorporated with the congregation by holy baptism. Thirty-eight new people had obtained leave to live in the settlement, and four of the baptized had been admitted to the holy Communion. On the threshold of a new year, the united flock of believers offered up especial thanks for all the mercies experienced in the old; for the recovery of so many sick, when almost none escaped infection; for the faithful care of their Heavenly Father in their outward need; for the blessed progress of the Gospel, and the powerful proofs of the Holy Spirit's influence on their souls, both in their public meetings and in private life; for external tranquillity; for the preservation of the missionaries and native assistants in their frequent visits to the heathen; and for all that had escaped their memory, notwithstanding the fullness of the heart. For all these blessings they raised their fervent aspirations of praise and thankfulness to the Holy Trinity, imploring an increase of grace, and the constant nearness of their Head and Lord; concluding with calling to mind the first daily word for the year:

O my people, remember now, that ye may know the righteousness of the Lord.

1755, 56, 57. — As the first of these years, though rich in blessing to the congregation, was unmarked by any occurrences, which can lay claim to the pen of the annalist, we pass it over in silence.

I will give peace to this place, saith the Lord of Hosts, Hag. ii. 9., was the promise, which the Brethren received in the beginning of 1756, a period signalized by so many commotions in different parts of the globe. And it was not without its accomplishment, either in a secular or spiritual sense; for God who, for twenty-three years had guided and protected his lowly flock, and built them up into a living temple, to his honour, even amidst the frozen rocks of Greenland, was still present to comfort and bless them more abundantly.

In spring, a great famine caused severe distress among the savages. Mr. Dalager, having been to *Kellingut,* a place generally abounding with seals, lying fifty miles to the south, to trade for blubber, returned with a lamentable account of people perishing with hunger. He brought back with him a little girl, a poor outcast, whom the savages, unable to give her any food, had twice laid in a distant cave by the sea shore, that they might not see her die of hunger; but finding her still alive, when they went to the place two days after, they threw her naked into the sea. And as even the sea would not be her grave, a Greenlander touched with compassion, laid her in an empty storehouse. Presently after the merchant arrived, and on hearing of the affair, ordered the miserable creature, who by this time was worn away to a skeleton, to be brought. He clothed and fed her with his own hands, and sent her in a bag to the Brethren, undertaking to defray the expense of her education. She lived for many years after this deliverance, to the joy of her benefactor.

By their newly formed habits of forethought and prudent economy, the Christian Greenlanders were prepared against the present dearth of every common article of food; and could even spare a part of their

stock for their destitute countrymen, who under the pressure of hunger, flocked in crowds to the settlement. Want, with its anxious cares, appeared to have benumbed the senses of these poor people, and rendered their hearts more than ordinarily callous to religious admonitions. A stirring, however, still subsisted among the neighbouring heathen, though not so universally diffused as it had been twelve years ago. It was now no more the practice of the native assistants to address them on serious subjects, unless they were invited so to do; for they had long been acquainted with the word of God, and were cloyed with it. When they even requested advice, their various shifts and evasions, too plainly attested the undetermined, vacillating disposition of their minds. "I have two wills," was the avowal of one of them, "the one yielding, the other resisting; these two wills are perpetually at variance, and as yet the resisting will always prevails."

The celebrated old diviner, Kassiak, often pressed them to visit him, and instruct his family in the knowledge of the truth. But when they suggested the propriety of his setting them a good example by turning with his whole heart to God, he replied: "My spirit indeed is never without some inclination to it, but my flesh is too weak." And a scholar of the Angekoks, at the close of a long conversation with a Greenland assistant, lamented, that though at one time he had earnestly applied himself to the work of conversion, he was now so far involved in the practices of his profession, that he greatly doubted, whether his former convictions would ever take effect.

To these melancholy instances of irresolution and weakness, the open sincerity and singleness of heart, with which many others sought the society of the believers, formed a pleasing contrast. Several children, who had forsaken both father and mother to follow Jesus, were happily the means of drawing their relations after them. A reputable Greenlander in *Pissiksarbik*, who had been for many years acquainted with

the Brethren, but could not resolve to leave his native place, being at the capelin fishery, met accidentally with his daughter, who had removed from him and was baptized. He soon gave her to understand how highly he resented her conduct, in withdrawing from her paternal roof to form a new connection; but she met his angry reproofs, by modestly stating the reasons which had induced her to take this step, enlarged on the happiness of the believers, and concluded with telling him: "You too may share in this felicity; but if you will not, I cannot stay and perish with you." His wrath fell at once, his heart was softened, and he began to weep; he repaired with his daughter to the missionary, and declared, that so far from compelling her to to leave the believers, as he had intended, he would join them himself. Not long after, he came according to his promise, bringing with him his two sons and the rest of his family. He expressed his wish, that his children might all be baptized, for they were young, and had a desire to devote themselves to Jesus. As for himself, he said, that he was in a very indifferent state, and could not expect to make much proficiency in Christianity; but that still he often recalled to mind, what he had heard of the Redeemer, and had come thither purposely to hear something more. He often came to enquire, whether the baptism of his eldest son would not soon take place: "I myself," said he, "dare not think of such a favour, being very bad, and old too; yet I will live and die with you, for it refreshes my soul to to hear of our Saviour."

1757.—A cold, stormy season in the beginning of the next year, again locked up the shore and the islands of the bay with ice, and putting a stop to all navigation, produced an universal famine, more terrible in its effects than that of the preceding year. One dismal account followed another, of children perishing with hunger, and of old helpless people being interred alive. In March, when the distress was at its height, two Brethren visited the savages in *Kangek*. Near a forsaken

dwelling, they found fifteen persons almost starved to death, lying in a small out-house, so low that it was impossible to stand upright in it; and they were under the necessity of creeping in on their hands and feet. The miserable tenants of this hovel had no fire, but lay one upon another in all directions to keep themselves warm; for they had consumed all their lamp oil, and on this account quitted their house. Nor had they a morsel of food; for very faintness, they did not care to raise themselves, or to speak with the missionaries on their entrance. At length a man brought a couple of fish from the sea. A girl seized one of them, raw as it was, tore it in pieces with her teeth, and gorged it down with unsated voracity. Her face was of a ghastly paleness. Indeed, four of the children of these poor people had already expired in the pangs of hunger. The Brethren distributed among them part of their own scanty stock, and advised them to go to *New Herrnhut* for further relief. Though they showed some dislike to this proposal, as they had no inclination to hear the Gospel, or to have any communication with the believing Greenlanders, they soon after repaired thither, and had accommodations prepared for them. At first their appetite was insatiable; they even went to the dust-heaps in search of fish-bones, already sufficiently chewed, and pieces of old shoes. Many other poor sufferers had also recourse to the charity of their Christian countrymen, who willingly supplied their wants, though frequently reduced to extreme scarcity themselves.

Adversity itself, however, if unattended by the convictions of the Holy Spirit, is unable to beat down the strong-holds, which human pride and unbelief build up against the approaches of truth. Not one of the poor creatures, whom we have just seen delivered from a miserable death, remained in the settlement, even of such as had relations in the place, who used all their endeavours to induce them to stay. And others who came for food, as soon as their hunger was satisfied, hastened away as fast as possible.

It was usual, in former years, for the number of inhabitants to receive an annual accession of thirty, sixty, or even of seventy new people; but in the present, no more than seven strangers joined them. Among these, were the two sons of the famous Angekok Kassiak, who had heard the Gospel for many years, and were now determined to forsake Paganism and sorcery. The father was not averse to their resolution; he thought them happy, but he could not decide upon following their example. He assigned as a reason for his backwardness, that he was much too wicked a man to be converted, and was apprehensive, that if he were to live with his children in *New Herrnhut*, he should dishonour his profession, and be driven away with ignominy. Nor was it in the power of the missionaries, by any remonstrances, to shake him from his purpose.

On making their dispositions for the winter, the number of inhabitants amounted to little short of 400. Health and external prosperity enlivened all hearts. They were richly provided with stores, having not unfrequently, during the summer, caught a hundred seals in a day, and not one was lost at sea amidst the perils of the pursuit. In one instance, a Greenlander, being beset by the ice, and in danger of being crushed to death, was obliged to jump upon a large flake; and drag his kajak with a seal after him for three miles, frequently breaking in up to the arm-pits. Another time, a woman's boat split in two. But four kajaks instantly rowed up to the spot, and lashing themselves two and two together, conveyed the female party safe to land. As a missionary was going with some Greenlanders in an umiak to the Sound, after they had rowed a considerable way, their boat began to sink, and their danger was observed by those on shore, who immediately sent to apprize them of their situation. It was only with the utmost exertion, that they effected a timely landing. On unloading the boat, they found a large hole in the bottom, which they sewed up, and put out again to sea. A widower, on the point of a new marriage, went out

to catch some fish for his wedding-dinner. On his return, he overset; but as he was not far from land, he crept out of his kajak, laid himself flat upon it, and committing himself to the mercy of the waves, was driven by them to the shore.

Among the accounts, which were every month read to the congregation, and which supplied cheerful and edifying subjects of conversation for the long evenings of a polar winter, were obituaries of European children, letters and diaries relating to the enslaved Negroes, and reports from Germany of the preservation of the churches amidst the troubles and devastations of war; — narratives, which gave occasion to a variety of natural reflections, but all leading to this grateful conclusion, that though they lived on a barren soil, under a rigorous and unkindly climate, yet they were blessed with a mild government, and could serve their God without molestation, free from so large a proportion of the many plagues, which desolate the earth.

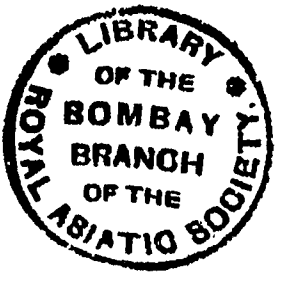
Nothing ever touched them so deeply as the account of the destruction of the Indian settlement, at Gnadenhütten in Pennsylvania, by a party of savages in November 1755.* When they were told, that most of the European Brethren and Sisters were massacred, but that the Indians had escaped to the congregation at Bethlehem; and that these poor refugees, together with a multitude of other unfortunate creatures, who had lost their all, were hospitably received at that place; they were so affected, that they burst into loud weeping, and eagerly came forward to make a contribution for the relief of their distressed brethren. One said: "I have a fine rein-deer skin, which I will give." — "I," cried another, "have a pair of new rein-deer boots, which I will send them." — "And I," added a third, "will send them a seal, that they

* See Loskiel's *History of the Mission among the North American Indians.* Part II. p. 166.

may have something to eat and to burn." Though their contributions, when turned into money, were but of little value, the missionaries did not choose to reject, what was so freely offered, and directed the amount of the whole to be transmitted to the sufferers in America, as a proof of the power of vital Christianity, to ennoble and expand the most uncultivated hearts.

In harmony with this untutored expression of awakened benevolence, were the artless declarations and discourses of the native assistants. They were simply uttered as they were simply felt; and coming from the heart, it was no wonder, if they went to the heart. Few of their effusions are recorded, and, of these, the most striking parts are but ill expressed by the medium of a translation. The assistant Daniel, who has been already mentioned, once spoke to the missionaries as follows: "I have been this summer hunting rein-deer, and while I was wandering about in the wilderness, I prayed our Saviour to lead and guide me by his grace. For I know that I am a poor and wretched man, if he is not continually near me. My faults and infirmities are numberless; but my Saviour knows them all, for he knows my heart; and therefore I, at all times, address him as a sinner. Thus the holy Spirit directs my heart to the sufferings of Jesus, and I feel that he loves me, who always chooses the poorest of men. When we are sensible of our wretchedness, our eyes run over with tears; but when we raise our thoughts to our Saviour on the cross, we cleave to him, as the Nepiset fish to the rock, still retaining a sense of our unworthiness. These are the thoughts of my heart." Another of the assistants made use, in one of his discourses, of the following simile: "It is with us, as when a thick mist covers the land, which hinders us from seeing and knowing any object distinctly. But when the fog disperses, we get sight of one corner of the land after another; and when the sun breaks forth we see every thing clear and bright. Thus it is with us. While we remain

at a distance from our Saviour, we are dark and ignorant of ourselves: but the nearer approaches we make to him, the more light we obtain in our hearts; and thus we rightly learn to discover all good in him, and all evil in ourselves."



CHAPTER V.

From 1758 *to* 1762. — *Exhaustion of some Sources of Increase to the Congregation.* — *Reasons for the Establishment of a new Settlement.* — *Preparatory Occurrences.* — *Matthew Stach and Joens and Peter Haven receive an Appointment to settle the new Congregation.* — *Their Journey, and Arrival at New Herrnhut.* — *They sail with several Families to Fisher's Inlet.* — *Choose a suitable Place for Building.* — *Difficulties and Providential Supply.* — *They receive Visits from the Greenlanders, and regulate the Affairs of the Settlement.* — *Increase of the Congregation at New Herrnhut.* — *Life of a Converted Female Native.* — 1759. — *Many Natives visit New Herrnhut.* — *False Alarm.* — *Arrival of a new Missionary.* — *Occurrences at Lichtenfels.* — *Perilous Escapes.* — *Storms.* — 1760. — *Famine among the Greenlanders.* — *They are visited.* — *Success of the Missionaries.* — *Death of Count Zinzendorf.* — *Increase of the Congregation at Lichtenfels.* — *State of the Congregation at New Herrnhut.* — *Specimens of Discourses held by National Assistants.* — 1761. — *Arrival of Brother Bochnisch.* — *Arrival of Southlanders.* — *Visit of John Soërensen in Kangek, with its Results.* — *Labours of the Brethren at Lichtenfels.* — *A new Chapel is erected there.* — *Its Dedication.* — *Severe Cold and Famine.* — 1762. — *The Heathen are visited by the Brethren in Lichtenfels.* — *Visitors at Lichtenfels.* — *State of the Children in that Congregation.* — *External Employment of the Missionaries.* — *Visits of the Brethren in New Herrnhut.* — *New Converts.* — *Success of the Greenlanders in hunting and fishing.* — *Epidemic in the Sound.* — *Death of the Greenlander, Daniel.* — *A brief Account of his Life.*

1758. Since the year 1742, when the great awakening among the Greenlanders took place, the increase of the congregation was quick in proportion to the scanty population; but, after the commencement of the period we are about to describe, the resources from whence it had chiefly been augmented, seemed pretty nearly exhausted. Henceforward, not many Greenlanders were

to be expected from the north and *Baal's River*. For since the settlement of new colonies in the country, those parts were provided with Danish missionaries; and most of the natives, who frequented the inlets near *New Herrnhut*, attended the chapel at *Gotthaab*. The *Kook* and *Kangek* islands were properly the Brethren's preaching places. There were in that district, no colonies nor missions; and most of the southern Greenlanders were accustomed to take up their abode for a year or two on those islands, on their voyages to and from the north, partly in order to rest, and partly to collect necessaries for prosecuting their journey. From these people, the Brethren had got most of their converts, owing principally to the exertions of Kajarnak, who was himself a native of the south. It will also be recollected, that the Brethren received every year frequent visits from the south country people, to whom the Gospel was not entirely unknown, and that they frequently invited the missionaries into the south, as they had an inclination to be converted, but could not support themselves at *New Herrnhut*. Indeed the Brethren were not desirous of a great increase of that congregation, as they felt that all their efforts would be inadequate to feed a larger number of souls, than was at present entrusted to their care. For among heathen nations, when the numbers are too great in a single settlement to be minutely inspected, disorder easily gains ground, and their propensity to their former savage practices, is cherished by mutual contagion.

Their objections arose from the difference in the mode of catching seals, arising from local circumstances, which oblige emigrants to learn anew, and meanwhile frequently expose them to want, for a length of time. Those especially, who reside on the sea coast or an island, seldom choose to change their residence to the main land or an inlet.

For these reasons, the Brethren, hoping that if settled in a place convenient for their support, many more Greenlanders would submit to the discipline of the

Gospel, had for some time been considering the propriety of sending some missionaries to *Kangek* or *Kariak*, for the ministry of the word among those natives, who pass and repass there; an arrangement which would make it practicable for such of the baptized, to remove thither, who could not easily support themselves at *New Herrnhut*. This proposal was taken into consideration at the visitation in the year 1752, but not found advisable.

Two years after, a trading factory was established at *Fisher's Bay*, thirty-six leagues to the southward. Many Greenlanders from that district, who spent the summer at *New Herrnhut*, were acquainted with the Brethren; and some of them had actually fixed their residence in the settlement, but most declared their inability to subsist there, and invited the Brethren into their country, where they promised to join them and embrace the Gospel.

It happened fortunately, after the establishment of the factory there, that Matthew Stach and Ballenhorst, who were proceeding to Europe, were obliged to take shipping at the new settlement. They accordingly took a view of the country, and laid their information before the Brethren in Europe, together with the desire of the Greenlanders. The next year, John Soerensen, when about to leave Europe for Greenland, delivered a memorial to Count Berkentin, the president of the Greenland trading company at Copenhagen, with an offer of the Brethren to settle among the Greenlanders at *Fisher's Bay*, if they could be of any service to the trade. Their overtures were accepted, but could not so soon be acted upon.

Meanwhile the missionaries received most pressing invitations both from the natives and the colonial agent; but since they had no one to spare for the purpose, a proposal was made by John Beck, then at *Herrnhut*, that Matthew Stach, who had always expressed his inclination to carry the Gospel to the south Greenlanders, should settle at *Fisher's Bay*, and ascertain whether any of the inhabitants were to be gained for

our Saviour. The proposal was accepted, and on the 15th of March, Matthew Stach set out, accompanied by two Brethren, Joens and Peter Haven, as his assistants. Though obliged to cross the theatre of war, they were not molested, and reached Copenhagen on the 8th of April. On their arrival they found the ship bound for *Fisher's Lodge* and *Goodhope*, lying at anchor in the road, ready for sailing, and already so full, that they could not take their passage in her. They were therefore obliged to wait till another vessel, bound for Zukkertop, a hundred leagues north of their destination, was ready. On Ascension-day, May 4th, they embarked on board the Mary-Church, Capt. Peter Holm, and after an agreeable passage, landed on the 18th of June at Zukkertop, where they met with a cordial reception from the factor, Andrew Olsen, and the catechist, Berthel Larsen.

Meanwhile, two kajaks from *New Herrnhut* arrived, which were sent to convey them thither. With these they set sail on June 23d, in their boat, the only requisite they were able to bring with them for their new settlement; and, after a rough but speedy passage, arrived on the 27th in *New Herrnhut*, to the joy of the Brethren and the Greenlanders.

After concerting the necessary measures with them, they set off for *Fisher's Inlet*, taking along with them four families of Greenlanders, in all, thirty-two souls, as the beginning of a small congregation. On the 23d, they arrived at the place of their destination; but before proceeding to the factory, by the advice of their Greenland guide, who was a native of this part of the country, explored a place called *Akonemiok*, a large island, near three miles from the ocean. Finding it, however, too closely environed with mountains, they proceeded three miles farther up the inlet to the factory. The traders would gladly have had them near, and a more convenient spot for the residence of Europeans can scarcely be found in Greenland; but they, adhering to their usual maxim of self-denial, for the benefit of

their charge, looked out for another situation, which possessed the following conveniences:

1. A spring that does not freeze to the bottom in winter.

2. A strand, which remains open in winter, and is not at too great a distance from the sea, that those who are accustomed to live near the sea, as is the case with most of the south countrymen, may not be deterred by the dread of starvation, from hearing the Gospel. No such place was to be found in the inlet, except *Akonemiok*, and though they could there not catch a glimpse of the sun, owing to a screen of lofty mountains, yet they chose the place for the sake of the Greenlanders, and, in July 24th, pitched their tents there.

Their first care was to raise a house of stones, in the Greenland manner. As they could get no assistance from the natives, who were building at the same time, and one of the Brethren was obliged to spend some hours daily in procuring and dressing victuals, their work proceeded slowly. Besides they were in want of the necessary utensils, not being able to bring them either from Copenhagen or from *New Herrnhut*. They were forced to roll the stones to the spot, carry the earth in bags, and fetch the sods by water from another place. They had brought some laths for the roof from *New Hernhut*, but no timber; neither could they find any for a considerable time in the sea, fit for their purpose. But the wall being finished, it happened, just as they were going out in their boat on some business, not far from the house, that they met with two suitable pieces of timber, which, had they waited any longer, would have been carried off by the next tide. In short, it seemed as if an angel had wafted these planks thither, at the time of their greatest necessity, and they received them joyfully, as a present from the hand of God.

Their house consisted of a room five yards square, and a small apartment to serve as a kitchen. The roof was nearly six feet high, without ceiling, and supported by two pillars; the laths were covered with a double layer of sods,

cemented with earth; and to keep out the rain, old tent skins were spread over the whole, the walls being lined with the same. After they entered their new dwelling, the winter set in with rain and snow, and little was to be done out of doors.

Meanwhile, the Greenlanders also built a house, which they entered on October 14th. At first they found it difficult to maintain themselves; but afterwards discovered, not far from home, a strait through which the seals ran into a narrow bay, where they found it practicable to prevent their escape, and thus killed a number. They were thereby enabled to furnish the factor with four barrels of blubber. All declared, that they had never seen seals there before, and could not but acknowledge, that the appearance of these animals was a special providence for their support.

It was not long before Greenlanders came to visit the Brethren, sometimes instigated by curiosity, but mostly by a desire to hear the Gospel. The greater part of them lived near the factory, or on the other side of the island. The distance of either place was at least six miles over rugged cliffs and vallies; yet they came frequently, especially at Christmas, the men by water, and the women by land, in order to hear the word of God, returning home again by night. The missionary likewise visited the heathen. Their desire to hear of Jesus, made the way easy to him, though, in itself, difficult and dangerous. On one of his excursions, his foot slipped, and he tumbled headlong down the hill, but fortunately received no hurt, as he fell into a wreath of snow. In this labour, the Greenland Brethren assisted them, not without success.

Besides some widows, their children, and a few single women, two families came with an intention to fix their residence at the settlement. They heard the Gospel not without profit; but contrary to the general observation, that Greenland women are more eager for spiritual things than the men, the latter were, in the next year, again seduced into heathenism by their wives.

The small beginning of a Greenland congregation was regulated in the same manner as *New Herrnhut*. The sermon on Sunday, and other public meetings, were held in the Greenlanders' house; but the Holy Communion, and the meetings of the baptized, in the Brethren's house, in which the school was also kept. It was matter of joy, that while they were praying the litany for the first time, during the rehearsal of the Lord's prayer, such emotion was raised in every heart, that the tears trickled down their cheeks.

On account of the above-mentioned seduction, the congregation was only increased by the birth of one infant, and was, on the other hand, diminished by the untimely death of a young man called Joel, who perished in the sea. "It is singularly affecting," writes the missionary, "to have seen a brother lively and vigorous, and a short time after, to hear that he has fallen a prey to the waves, leaving his body to be tossed about in the raging ocean, as food for the fishes. I could not tell what was the matter with me yesterday. I ascended the hill several times to look at the sea, without knowing why, although I had frequently been uneasy about Joel, because he ventured beyond the reach of his abilities. He was of a cheerful and upright disposition, and, when addressed on the subject of the Atonement, his tears testified heart-felt emotion. He assisted me diligently in translating. His last work was a passion hymn, in which he expressed lively joy at the words: "Had I of him a vision, — my heart would tell me soon, — it was no apparition, — but God my flesh and bone."

But to return to *New Herrnhut*. The preaching of the Gospel, both publicly and privately, proceeded with spirit; visits from the heathen were not unfrequent. Especially a great many from the south were there in summer, visiting their relations, some of whom displayed complete apathy to religion, others forbade their relations to listen to the Gospel, because, as they said, examples frequently occurred of young people, who had only once or twice lent an attentive ear to the preaching of the Cross, being bewitched, and deprived of rest,

till they joined the believers, often to the grief of their relations.

The missionary who accompanied the congregation on the capelin-fishery, frequently found attentive hearers from among thirty or forty families, who encamped on the same island with our Greenlanders. During their absence, our people were frequently requested to preach the word of life in the houses of the natives, and their simple testimony was not without benefit, but induced many individuals, nay even large families, to change their abode, though often to the detriment of their temporal concerns. Owing to their exertions, and those of the missionaries conjoined, twenty-two strangers this year united themselves to the company of believing Greenlanders.

In externals the Greenlanders seldom suffered want, as there was scarcely any winter this year, considering the climate. In January more rain fell than snow, and when the latter increased, it was not accompanied with severe cold. The Greenlanders were never prevented by the state of the weather from going to sea, and were so successful, that few were necessitated to leave the neighbourhood till the season for capelins, when all betake themselves to the teeming seas.

Of the internal course of the congregation during the last years, we have delined giving any circumstantial narrative, because, though uniformly pleasing, it possesses little variety. As a short specimen of the method of discoursing usual among the missionaries, we subjoin the following passage from one of their sermons: "The grace which our Saviour confers upon us is inexpressible. He is every day, nay, every hour, with us. We cannot indeed see him with our bodily eyes, but our hearts can feel his presence, if we love him, and cleave to him as the angmarset * do to the rocks about which they swarm. Let them be driven away ever so often, they return immediately, striving to reach the

* A species of herring.

rocks. Just so ought we to cling to the person of Jesus."

The habits of savages and the vicissitudes of their lives are necessarily so uniform, and the circumstances leading to their conversion, with all its consequences, so nearly alike, that a detailed narrative of them would be quite uninteresting to the general reader. We shall, therefore, only insert one short specimen of the life of a departed sister, beginning with her conversion.

"Maria Barbara came to *New Herrnhut* with her father, when she was only twelve years old. She was soon thoroughly awakened by the Gospel, and baptized in the spring after her arrival, with the approbation of her parents. But they afterwards changed their minds, and going to the south, attempted both by force and fraud to carry off their daughter. As she stood firm, and implored our protection with many tears, they were obliged to go without her, and she enjoyed a peaceful life till 1754, when her father and sister paid another visit to these parts, and attempted to snatch her away by stealth; but she was quickly relieved from their devices, as both died shortly after their arrival. However, she had still a kinsman, who did his best to seduce her, till he was removed by death. She then led a quiet and happy life, free from all apprehension. About a year ago she broke her leg, became a cripple, and at last fell into a consumption. All her bodily afflictions were borne with exemplary resignation, in expectation of a speedy release, which translated her into the mansions of eternal bliss, on the 6th of January."

The dying declarations of almost all, who departed this year, were highly satisfactory to the missionaries.

The following is an extract from a letter written by one of those sisters, who visited Germany on her death-bed, to a dear friend in Europe: —

"I am sensible of my insufficiency, but feel that our Saviour loves me. Therefore, with all my indigence, I will adhere to him. If He had not sought for me, I should still have remained in darkness. When I con-

sider this, my eyes fill with tears. My dear Saviour! I have no other joy but in thee alone.

"This winter I have been very weak in body, and often had spitting of blood, but I have been very happy.

"My dear A. C., I now send you the last kiss out of my heart. My body is exceedingly decayed by sickness, but I rejoice greatly in the prospect of that blessed moment, when our Saviour will call me. I shall then see his wounds, for I am redeemed with his precious blood. Although I should have been willing to tarry a little longer with my sisters, yet I leave all to our Saviour. My greatest desire is to be with him. I love him, and shall love him without ceasing. I now, my dear A. C., feel myself too weak to proceed, but, with my eyes overflowing with tears, I once more salute all the sisters that are with you.

"Your dear JUDITH."

1759. — Frequent opportunities were again afforded this year of proclaiming the Gospel to quite strange heathen; since many Southlanders, as they passed by on their journies from the north, visited their relations and acquaintances in *New Herrnhut*. From the end of June to the beginning of August, scarce a day passed without some of those guests. Ignorance lay on their minds in its darkest shade; yet, though their demeanor was wild, rude, and restless, some of them always attended the public preaching of the Gospel. Besides, the conversation of their believing countrymen seemed not in vain. At least by the means of the latter, what they had not rightly apprehended in the public discourses, was more clearly explained to them. The following is a striking instance of the impression made by the testimony of a converted heathen. We quote the words of the missionaries: —

"After the sermon on Sunday, several Southlanders, who had frequently heard the Gospel, visited us. We asked, if they had ever before heard of our Saviour? One said: 'No; but we have heard of one

that is called God.' Then, as we were about to recommend the atonement of Jesus to their attention, he said to a Greenland assistant, that stood by: 'Do thou speak to us; our ears are incapable of understanding the Europeans.'"

The request was quite agreeable to our Greenland brother, and he testified of Him, who had given himself up to death for our sins, so that it was a joy to hear him. He often repeated: "So dead and stupid as you now are, was I too formerly; but when I heard from these my teachers, that there is a Saviour, who has purchased salvation for poor, miserable men, I rejoiced at the news, and prayed to him, and he gave me open ears and an open heart, to hear and to understand. And now you may easily see, that I am happy; and I can wish you nothing better, than that you also may submit to be made happy." The power of the most High accompanied his testimony, and many an involuntary sigh escaped from the savages during his address. One young man was so moved, that he began to tremble, and said: "I would gladly come to this Saviour, but my people always keep me back."

But when they were asked, whether they would not live a winter here, they made various excuses; for instance, that there were not so many rein-deer hereabouts as in the South; that they had eaten none for a long time, and could not overcome their longing after this flesh; but that, when they had eaten their fill, they would come again, and hear of their Redeemer.

Shortly after, the inhabitants of *New Herrnhut*, and its neighbourhood experienced a false alarm. A Greenlander of *Disko-Bay*, who had been with a whale-fisher to Amsterdam, and returned this year, spread a rumour, that next spring many ships would come, and kill all the Europeans, with all the Greenlanders that were found in the settlement. This report drove many heathen out of the neighbourhood of the mission. About twenty boats full of Southlanders, who had come into these parts, hastened back again; almost all in *Kangek* accompanied them, and only four strangers remained

in *New Herrnhut.* Nevertheless, our Greenland assistants, while at a distance from the settlement, frequently transmitted pleasing accounts of their success among the natives. Two of them, who had been dispatched with letters to *Fisher's Bay* and *Frederic's haab*, had frequent opportunities, on their journey, to proclaim the Gospel, by the express desire of the natives. One, on his return from the bay, related that Persok, a heathen, who had been long acquainted with us, had talked with him almost a whole night, and said among the rest, that he was now as eager after salvation, as the sea-birds after the fishes, who swallow them whole for eagerness. About three weeks after, he moved with his whole family to the Brethren.

The open and affecting declaration of the baptized in private conversations with their teachers, tended greatly to the encouragement of the missionaries. These conversations are much too prolix for insertion; but are the more surprising, when we consider the close reserve peculiar to the Greenlanders, who betray their meaning rather by their deportment than by their short, abrupt answers, contrived so as to wrap their real sentiments in the thickest obscurity.

Even among the children, some were found, who appeared to have a clear insight into gospel-truth. A child, six years old, said in a conversation with the missionary: "I will honestly confess that I sometimes behave ill. When certain persons (naming them) teaze me, I speak roughly to them; but, if they will still not let me alone, I grow angry, and give them as much in return. By this my heart is hardened. But, when I go to our Saviour, and pray him to soften my heart, I am well again."

To one celebration of the Communion, seven persons were refused admission, on account of ill behaviour, and apparent indifference. This discipline was commonly attended with speedy reformation. The Greenland assistant, among the widows, related, that going out with some of her sisters to gather bilberries, she missed one of them, and after a long search, found her behind a rock,

lying upon her face, weeping and praying. Being asked the reason, she answered: "I was the last time excluded from the Lord's Supper, and now I fear greatly, that I shall not have leave to go to it the next time. I would not be deprived of it any longer: therefore I prayed to our Saviour."

This year, John Beck and his wife returned from their visit in Germany, and brought with them an acceptable present to the Greenlanders; namely, a translation of the four Evangelists, harmonized, and a small collection of hymns, which he, with the assistance of other Brethren, had translated, and now got printed afresh. With him came a new missionary, Henry Huckel, from Moravia, who was to superintend the concerns of the young men. At the same time, Matthew Stach and Joens Haven, came on a visit, from the new congregation at *Fisher's Inlet*, in order to concert measures for its improvement with the other missionaries; especially with Frederic Boehnisch, who was soon about to visit Germany, with his wife. The Danish missionary, the Rev. Mr. Bruun, who came in the year 1752, to *Gotthaab*, intended to return with his family, in the same ship. His farewell with the Brethren was friendly and affecting, and he particularly requested them to treat his successor in the same manner, as they had constantly treated him. They assured him, that his request should be complied with. On his arrival with the ship at the colony of Zukkertop, he learnt that his successor, who was to come from Disko, was not likely to arrive. He therefore sent off his family to Copenhagen, and returned to *Gotthaab*. The next year he was relieved by the Rev. Mr. Gregersen, and was afterwards appointed minister of Slagelse in Zeeland.

With respect to the small congregation at Lichtenfels,* on *Fisher's Bay*, there was but little appearance of any increase till the end of this year. Many Southlanders, indeed, stopped there on their journies, and

* Light-rock, so called from its being environed with naked rocks.

heard the word of God their Creator, and of the redemption obtained by his blood, with astonishment, and not altogether without emotion, but none of them could be prevailed upon to stay. However, the missionaries were glad that they had got some intelligence of the Gospel, and knew where to seek for it, when they wanted comfort.

Among the rest, the practising Angekok of that neighbourhood, paid them a visit, with his wife. Both protested that they were desirous of being converted, and were only sorry, that the missionary would not believe them. Unfortunately, he had good reason to doubt their sincerity, knowing that their only design in keeping up a connection with him, was to deter their enemies from revenging a murder, to which they had been accessary, and to make the Greenlanders place confidence in them, as being such as loved what is good, though they busied themselves continually in fomenting discord. In general it was apparent that the Angekoks cultivated the acquaintance of the missionaries, in order to collect various opinions concerning supernatural things, which they might retail to the gaping crowd, and thus gain a reputation for wisdom equal to that of the Europeans.

The Greenland assistants were more expert in detecting them than the missionary. When the latter once enquired of an old Brother, why he would not speak with an Angekok, concerning the way of salvation, he replied: "It answers no good end to speak on such precious subjects to these people, who are full of deceit, and make use of every thing as poison." On the other hand, when visiting the east side of the island, Stach met with two people, whose words evinced, that where the good seed falls on good ground it never fails to spring up at last, though it may be hid for many years. "We found," says the missionary, "this time, only one sick man with his wife and children at home. The woman said; 'My husband formerly placed confidence in conjurors, but now he minds them no more. When he is in great pain, he says: Ah! pray to our Saviour

for me. But I, poor woman, am myself very ignorant. I have indeed heard something from the little minister, (Mr. Drachart,) at *Godhaab;* but whither is it fled!' As she said this, the tears ran down her cheeks. We felt uncommonly comfortable with these people, and reminded them anew of the compassionate heart of our Saviour."

A powerful emotion was also observable among the Greenlanders at the factory, and they came diligently to *Lichtenfels* to hear the word of God. Two families had determined to remove to the settlement, but were diverted from their purpose, by views of temporal emolument; and some who had lived there last winter, went away at the instigation of their wives, who could not live in abundance and jollity, as among the heathen.

One man died shortly after in *Innuksuk*, praying earnestly for the pardon of his sins. He had previously sent messengers to his relations in *Lichtenfels*, desiring them to take his corpse, and bury it with the believers. His last words had made such a deep impression on his wife, that after some time she came full of anguish to the Brethren, and begged, with tears, that favour of which she had deprived her husband. Her request was granted. Meanwhile another family came quite unexpectedly from a distance of twenty-four miles to the settlement, and were received before the end of the year into the number of candidates for baptism.

Amidst all their outward and inward poverty, grace and life were perceptible amongst the little flock of the baptized. They could not indeed forget *New Herrnhut*, and the Brethren were forced to send one family thither again; neither did they meet with immediate success in providing necessaries, being as yet unacquainted with the country. But their hearts were comforted; they tasted the sweetness of the word of God, and lived together in obedience, love, and peace.

One of the missionaries relates, that once in the evening meeting, on Sunday, when he had done speak-

ing, the Greenlanders propounded several questions, the explanation of which took up more time than the discourse itself. Several new hymns were translated for their use, which they showed an uncommon desire to learn. Most of them were selected from the Meditations of the memorable Count Zinzendorf. The Greenlanders assured the missionaries, that when they were obliged in summer to be absent from their teachers, and to spend whole months, either alone on an island, or in the company of the heathen, they frequently sung these hymns, with tearful eyes. At such times, it was pleasing to remark, in spite of how many temptations to indifference, levity, and sin, they could preserve the treasure which they had received, unimpaired.

Their maintenance was not only difficult, as before observed, but the manner of procuring it was attended with various dangers. It stands recorded, that four of our Brethren, in a dreadful snow-storm, fell among the driving ice, and could neither get backwards nor forwards. After long and wearisome toiling, they at length made the land, but the waves were so impetuous and boisterous, that they could not go on shore without being dashed to pieces against the rocks. They only wished that one might escape to tell the fate of the rest. At last, however, the tide dispersed the pieces of ice in such a manner, that they could proceed on their way, and they arrived safe and well at *Lichtenfels*.

Two Greenlanders, dispatched with letters to *Fredericshaab*, related on their return, that they were obliged to sit two nights in their kajaks upon the ice, which at first kept continually breaking, till at last they met with a firm piece. During the third night, they arrived at a house. Had they not met with this asylum, they must have perished with thirst, having had no water for two days and nights. The sweat occasioned by their severe labour, had penetrated through their clothes, and was instantly congealed into ice by the extreme cold. Their kajaks were much damaged, and one person had his hand frozen.

In November there was a violent storm, which made the Brethren's house tremble as if there had been an earthquake, though it was very low, situate under a hill, and had walls a yard and a quarter thick. In the surrounding country, many Greenland houses were unroofed, numerous boats shattered and carried into the air, and eight men lost at sea. Our people had found it possible in due time to secure most of their articles lying on the shore, from the overwhelming violence of the waves.* Both before and after the storm, balls of fire were seen in the air in several places. One of them that fell close to a house, had begun to set fire to it. Similar phenomena were observed just before Christmas, at mid-day, while the sun shone in unclouded splendour.

The† storm split and tore open the ice, but at the same time blocked up the holes with snow; and while Peter Rudberg, one of the Brethren, was crossing a pond the next day, the frozen snow gave way under him, and he fell into the water. Having a belt round his body, his fur coat expanding on the surface, held him up, till he could reach the bottom with his long leaping staff. He then threw himself backwards upon the firm ice, and succeeded in gaining the land.

1760. — The new year did not remove the distress occasioned by the scarcity of food; for the frost was so keen till towards the end of May, that the sea was ice-locked as far as the eye could reach from the summits of the highest mountains. Cries of famine resounded from all quarters. Our people suffered least; yet even they were obliged to support life with nothing but a few crow-berries left on the ground during

* During another tempest, which took place on the 22d of September, 1757, without rain or snow, the flashes of lightning were more frequent and vivid than they had ever been seen before by the oldest inhabitants, yet not the smallest rumbling of thunder was heard, nor could any traces of the effects of the fluid be discovered. Some imagined that they felt the shock of an earthquake.

† The influence of this storm must have been very extensive, as it was remarked that during it many ships were cast away in the North Sea, Cattegat, and Baltic.

the winter, and some small fishes. The missionaries themselves, being reduced to great straits, could afford little relief to the indigence of the Greenlanders.

However, the visits for propagating the Gospel suffered no intermission, though they seemed at first to bring forth little fruit. Near the factory, indeed, the missionary found the Greenlanders very desirous to hear; and when he had preached in one house, they followed him into another. They also frequently attended the sermon at *Lichtenfels;* yet no lasting impression seemed to be made. Their case was just as a Greenland woman once described it: "I know not how it is; we always will be converted, and yet nothing comes out of it; we still prefer other things before our Saviour."

The visiting of the Greenlanders on the east side seemed to promise more fruit. They also frequently came to the settlement. "Among the rest," writes the missionary, "three women visited us. During my address to them, I explained one of our most beautiful hymns. They learned it by rote, and said, 'This we will take home with us.'"

Heathens likewise often came from other parts of the country to *Lichtenfels*, who at least showed a liking for the Gospel. One man who had been at the sermon, returned very much pleased, and said to his wife: "It is very agreeable to hear such things. If the Brethren lived nearer the sea, I would instantly move to them, and become a believer." Another, whose daughter had been received among the catechumens, was asked, what he thought when he heard such discourses concerning our Saviour. He replied: "I think that I am good for nothing; but as my children have a great desire to hear such things, I will not hinder them; and perhaps I shall sometime follow them hither, for indeed it is very agreeable to be here, because the people love one another so much."

But bare hearing, visiting, and promising, was not all. The year of release for the heathen in these parts also, was come; and the seed which had been sown

in hope began to spring up. The only family that came last year, became partakers of holy baptism, on the celebration of Christ's manifestation to the Gentiles, January 6th. There was some resemblance between this family, and that of Samuel Kajarnak. Both consisted of a father, mother, son, and daughter; both came from the south, were quite ignorant, and yet got the start of those who had long sat under the sound of the Gospel. They had a son born in May, who, eleven days after it was baptized, returned to its Creator. With its remains, a hill was dedicated as a burying-place.

At Whitsuntide there was a baptism of a single woman, who came from the east side of the island, and had lived here all the winter. She delivered on this occasion, a joyful confession of her faith, and afterwards received the washing of regeneration, during a powerful sense of the divine presence, attended with abundance of tears, shed by all present. She was called Agnes.

A short time after a ship arrived, and brought the agreeable news, that next year they should be furnished with a dwelling house, and a chapel. These tidings confirmed their hopes, that this work of the Lord, begun in great weakness, would be attended with prosperity.

But their joy was soon after damped by the painful intelligence, that death had removed the Ordinary of the Brethren's church, Count Zinzendorf, from his extensive sphere of usefulness on earth. This distressing event took place on the 9th of May at *Herrnhut*. Their sorrow was the keener, as they were sensible that the Lord had not only made use of this extraordinary man, as an instrument for restoring the Brethren's church, and for the promulgation of spiritual life in the Christian world, but also in a particular manner for the conversion of the heathen, a project which he had cherished from his infancy. They knew that he had furthered and supported the missions by his prayers, by his wise counsels, by his personal activity,

and by all his worldly possessions, even at the hazard of his life; and the important benefits which had accrued from his labours to the Brethren, and their work among the heathen, as well as the loving hospitality with which he refreshed and entertained travelling missionaries in his house, had impressed an indelible sense of gratitude on their hearts. It was therefore not to be wondered at, that his unexpected departure caused such a sensation both in *Lichtenfels* and *New Herrnhut*, and awakened a variety of anxious thoughts in the minds of the missionaries. In this trial the recollection of the subjoined hymn contributed very much to lull all their inquietudes, into the repose of childlike dependence on the master whom they served.

> " The Lord does ever to his flock,
> Keep without separation,
> Abides their shield, defence, and rock,
> Their peace and their salvation, &c."

They knew, that He who was dead, but is alive again, would more than supply the place of their departed benefactor. Being thus powerfully animated by the Holy Spirit, the afflicting news operated as an incentive to adhere more closely to the only Head of his Church, to submit more entirely to his direction, to employ new vigour in his cause, and to tighten the bonds of that brotherly love, which as enjoined by the testament of Jesus, and enforced by the example of the disciple leaning on Christ's bosom, was observed by the late Count through life, and recommended with his dying breath.

Their somewhat drooping spirits were soon after raised still more by the sudden increase of their little congregation. Two families, relations of the family above mentioned, came in July to the settlement, as they said, in order to be converted. In August came five brothers with all their connections. Accordingly, when the Greenlanders moved into their winter houses, they found that nine families, which, with single newcomers, amounted to fifty-five souls, were added to their flock. Sufficient room was now wanting for their meetings, which were for some time held in the

open air; and the Greenlanders accordingly made an addition to their dwelling house, enlarging it to twenty-five yards in length, and five in breadth. The unmarried sisters and widows built each a house for themselves; and fourteen families besides some single persons, moved into the great house, in which the public meetings were held.

Many of the baptized children gave the missionaries great joy. A little girl once said: "To be sure, our Saviour must be very lovely." Upon being asked the reason, she replied: "I have always such a pleasant feeling when I hear him sung or spoken of." Speaking of her mother, who was in a discontented state, she said, "My mother is sick, her heart pains her." This woman afforded a striking proof that insincerity may discover itself even among nations esteemed the most stupid, and that the Spirit of God often makes use of the most trifling incidents to reclaim backsliders. Being instigated by malice and envy, she was continually finding fault with others, and at length absented herself from the meetings. When spoken to on this subject, she answered with sarcastic humility, "I am indeed unworthy." She moreover attempted to seduce others, and upon receiving a severe reproof from an unbaptized woman, removed with another whom she had made her partisan, to their heathen neighbours. They immediately requested her to tell them something of our Saviour, but she, finding her inability, grew uneasy there, and went with her daughter to a number of savages engaged in a merry-making. The child immediately began to cry, and begged to be carried back to the believers. By this means she was brought to repentance, went home, confessed her falseness to the missionaries, and then to the Greenlanders whom she had offended, begged their pardon with many tears, and was again received into their community.

In *New Herrnhut* and the adjacent country, there was little opportunity for spreading the Gospel farther, as all the inhabitants, excepting four families, had fled from *Kangek* and *Kookoernen*, being frightened away

by last year's rumour. For the same cause no Southlanders visited this congregation; but some, on their journey from the north, called there, of whom one family, besides several single persons were awakened, and remained in the place. The merchant also, on his return from *Kellingeit*, where he had been on business, brought back two widows and four children, who had entreated him to take them to their brothers and sisters in *New Herrnhut*. They were both wives of one man, who, as well as his eldest son, was lost in his kajak. But though the increase of inhabitants was very small, the spiritual growth of the congregation was truly enlivening. The Passion Week and Easter were distinguished as days of peculiar blessing. It was truly delightful to hear the close and affecting addresses of the national assistants, who pourtrayed in lively colours to their believing and unbelieving countrymen, their own poverty, and the all-sufficient riches of the Atonement. We shall insert a few fragments. After first dwelling at large upon his own ignorance, before he knew any thing of Christ, one of them said: "Ah! if our Saviour had not sent teachers to us, who have made known to us his passion, what would have become of us? But now we can enjoy his grace, and be happy if we will. Our Saviour has not called us hither to no purpose; he will be near us and make us happy. As Eve was formed out of Adam's side, so are believers formed out of the side of Jesus, flesh of his flesh, and bone of his bone."

Another began thus: "Dear Brethren, you know that our Saviour endured great pains for our sakes, and that his sweat was as it were great drops of blood falling down to the ground. A woman when she bears a child, hath pain, but certainly it is not to be compared with what our Saviour endured for us. Now if he lived in our hearts, what a happy life should we lead! And it is our own fault that we have made such small experience of it, &c." Another declared, "that he frequently examined the situation of his own heart, and that when he found it cold and dry, he instantly betook himself, as a needy sinner, to the wounds of

Jesus." He compared his heart to a lamp, which must have a sufficiency of oil, in order to give light and warmth to the house.

Another said, among the rest: "We know well what pain we feel when a person under our authority is not obedient. By this we may conceive what pain it must give our Saviour, when we will not obey him, though he intends nothing but our good. Oh! How happy would it be for us if we always attended to the Holy Spirit; whose delight it is to guide us to our Saviour. Of ourselves we cannot enter into communion with him."*

Twelve persons died this year, all of whom, in their last moments, manifested, with different degrees of ardour, a joyful hope of a happy futurity.

1761. — On the first of August this year the missionary Boehnisch with his wife, arrived again in Greenland after their visit in Germany.† They had a very perilous passage of eleven weeks from Copenhagen to *New Herrnhut*. When in the neighbourhood of the sunken land of *Bus*, they were scarcely able to make six leagues in three weeks, and had in the sequel to encounter five storms, the most dangerous of which overtook them near *Statenhuk*. On the other hand, the north and west winds, which detained them so long, had cleared their course of floating ice, so that, with the exception of several huge mountains, which lay at some distance, there was no obstacle to oppose their entrance into *Baal's River*. Unfortunately before they could run in, a sudden calm ensued, and the ship, carried by a rapid tide of flood, was in the utmost danger of being stranded on the *Kookoernen*

* The authenticity of these discourses may be relied upon, as the missionaries were present at their delivery, and immediately took them down in German. In Crantz's work they are given at length, but they have been purposely curtailed.

† With them Crantz went over, in order to take a view of the country, and from his own observation, and the records laid before him, to compile a history, which, to use his own words, may be depended on as just and true.

rocks, which lay just before them. However, when they were only about a musket-shot from destruction, He who has the wind and waves at his command, gave them a sufficient breeze to hold off to sea, and escape.

On the return of the ship, Sept. 1762, a still more surprising accident happened. As she was passing into the open sea with a gentle breeze, between the *Kookvernen* and the so called *Fisher's Rock*, it fell suddenly calm. The vessel was instantly enveloped with a thick fog, and in the same moment, owing to the change of the current at the turn of the tide, was violently driven between the Fisher's Rock and an invisible island. The ship's yawl and a pilot boat from the colony were immediately fastened to her, but could not move her from the spot. They, however, saved her from being cast on the hidden rocks. As soon as the merchant and our Brethren from the highest of the *Kangek* islands, spied the ship in this distress, they collected and manned all the women's boats they could find there, hastened to the assistance of the ship, and towed her, after toiling for ten hours, into a small haven off *Kangek*, from whence she set sail the next day without farther interruption.

This year a great swarm of Southlanders again passed by to the north, and some families fixed their abode for a whole year upon the islands. Thus another opportunity was offered of preaching the Gospel to perfectly ignorant heathens, and gaining a prize now and then from among them. Concerning this event, we shall insert a few extracts from the diary: "On the 6th of July we had again Southlanders here. They would not enter the chapel, but came in crowds into our rooms, spoke of their fine country in the south, and endeavoured to persuade us to accompany them thither. 'Then,' said they, 'we will live with you, and hear you.' On our attempting to recommend to their notice, the sufferings of Christ, and the happiness of believers, they said that they did not understand the discourse of Europeans, and that their ears were incapable of comprehending such strange words, about an immortal soul, a Creator and Saviour. Just then,

Daniel. the Greenlander, entered the room. 'Now,' said we, 'here comes a Greenlander, whose words you will understand.' We desired him to make the matter plain to them. He accordingly addressed them in a pretty long discourse, which displayed a great knowlege of his subject, and breathed a warmth of Christian feeling not easily to be surpassed. Though delivered in the presence of the merchants, it flowed from the Greenlander's heart with uncommon freedom of utterance, and threw the heathen into visible agitation.* Perhaps the subsequent stay of a widow with her two daughters in the settlement, may be traced to this discourse. Also, a fortnight after, two other families brought their capelins into our store-house, as a token that they intended to live here."

It gave the Brethren great joy to see *Kangek* and *Kookoernen*, which they considered as the outer court of the congregation, again replenished, after they had stood empty for nearly seven years. Some came from time to time to visit them, and their willingness to hear was evidently on the increase. Some stayed altogether, and the Brethren inherited the relicts of others. Thus, in autumn, a dead man was brought to them from *Kookoernen*, who had desired to be buried near the believers, because he had intended in his life-time, to live in *New Herrnhut*. His two wives also came with their children at the same time. He had ordered the concubine to stay with the Brethren, but his real wife to join her friends in Kariak. However, when the latter saw that our Greenlanders were solicitous to provide also for her and her son, she chose to remain here. On the other hand, a widow, who had taken refuge in her distress to the baptized, was dismissed for having privately sent off her son, who promised well, with some visiting savages, fearing lest he should be baptized.

"Upon hearing," the missionaries write, "that an old man had died in *Kookoernen*, whose children had

* Those who wish to read the speech at length, may refer to the former version of Crantz's work, p. 330. It is too long for insertion here.

often betrayed a wish to join the Brethren, two of our assistants went thither to learn their minds. They were still undetermined, as it is a custom of the Greenlanders to remain a full year on the spot where any of their relatives die, to bewail their loss, except some infectious distemper prevails there; but Daniel reasoned them out of their superstitious notions, and brought their family, consisting of six persons, with him to the settlement. It was evident that the Spirit of God had already begun a work of grace in their souls. In December, John Soerensen went with some Greenlanders to *Kangek*. His words found acceptance, and Daniel assisted him faithfully in expatiating on the happiness resulting from connection with our Saviour. Several of the heathen were much moved. Among the rest a single man, called Kigutikak, resolved, as soon as his kajak was finished, to join the Brethren. This man, having his feet frozen, had them cut off. He now creeps along upon his knees, but can get in and out of his kajak without assistance, and gain a sufficient livelihood, nay, even goes better clothed than many of his neighbours."

The missionary, on his return, brought four women with him, who intended to remain a few days in the settlement, in order to hear more of our Saviour. A short time before Christmas the father of one of them came with his two brothers, to fetch his daughter away. She made earnest remonstrances, being desirous to be converted. When she found that all her entreaties were unavailing, and they were preparing to take her away by force, she ran into the chapel and implored our protection. The father and his brothers were called to her, and the former took great pains to persuade her to go with him. He assured her that she should only stay over the winter with him; and that in spring, he himself would come to *New Herrnhut*, and be converted. His assurance was confirmed by his two brothers, who promised her fine new clothes and the like. But nothing was to be done with her; she wept, and when they seized her, in order to carry her

off, she began to shriek and tremble, so as to move the compassion of all the bye-standers. She was asked if any one had persuaded her to come to the settlement, or to stay there; and upon answering in the negative, was asked again: "Why then will you not go with your father?" She replied, "Because I wish to be converted." "Now," said the missionaries to her relations, "you see that we do not entice your daughter away; she may return whenever she pleases, but you must not require us to force her away, or persuade her to be gone, when she wishes to belong to our Saviour. But what if you yourselves would remain and follow her example? You would never repent of it." The father, after some consideration, said: "If my daughter stays, I will stay too." But his two brothers, who also seemed agitated, said: "We will first go to the North to our eldest brother, and at our return, we will live here." The father then sent them to *Kangek*, to fetch his goods and his son; but his daughter went out of the way, till they were gone, lest they should carry her off by surprise.

About this time a number of savages came on a visit from the *Kellingeit* islands, which lie about twenty leagues to the south. It was perceptible, that there was an awakening among the heathen there. The factor also brought from thence a boy, who manifested a degree of docility far above the generality of his countrymen, and soon made rapid progress in the knowledge of Christian truth. He had been used by the heathens as a kind of comedian.

At the conclusion of the year it was found that twenty-five souls, among whom were fifteen children, had been added to the congregation, and that thirty-one from among the heathen, had come to the settlement. Sixteen persons had departed this life. No one was lost at sea; but Jonas, a lively, sweet-tempered child, about three years old, lost its life under a great floe of ice, driven on shore, behind which some Greenlanders had seated themselves to bask in the sun. They had all left the ice, and the mother was gone to fetch

her child a draught of water, when the heat of the sun broke off a large piece, which crushed him to death. He had previously given his parents and the missionaries much satisfaction by his singing.

Meanwhile the missionaries found it more and more difficult to procure firing, as they were obliged to travel a distance of more than twenty-four miles, to collect wood on the outermost coasts of the sea. In the autumn this dangerous occupation had nearly cost two of our European Brethren, John Soerensen and Henry Huekel, their lives. For the first in bringing the boat to land in a high wind and heavy sea, cast the hook short of the rock, and tumbled headlong out of the boat, into the water several fathoms deep. The other in his hurry to help him out likewise slid down the slippery rock into the sea. However the last gained the rock once more, and the former seizing the keel of the boat underneath, raised himself up, and was drawn into it by a Greenland woman. They were obliged to continue all night in their wet clothes, without fire, and with nothing but a sail cloth to cover them, and therefore felt the more gratitude to God, who restored them in good health to their charge.

Concerning the last congregation-day in this year, the missionaries write as follows: "We heard an agreeable echo of our proceedings on this day in the company of assistants. Some of the unbaptized had received a particular impression from the sermon, others from the accounts of missions, and others again from the prayer. A heathen who had moved hither, chiefly by way of a pleasant excursion for his wife and children, unwittingly entered the meeting of the baptized, and was so deeply affected by what he heard, that he now finally resolved to live with us. — Also some little girls, who were found sitting in a house with their books in their hands, and singing, affected some strange Greenlanders, who accidentally passed by, so forcibly, that two of them immediately came to a resolution to remain here. In short, grace rules among us, with a soft

and gentle operation, though at the same time with demonstration of the spirit and of power."

As to the spread of the Gospel about *Lichtenfels*, the Brethren could not at this time do much by express visits, but were obliged to rely chiefly on the fortuitous visits of the heathen. For the natives on the east-side of the island had either come to the settlement, or moved to a greater distance; and the others who lived near it, had all turned back into their heathenish courses, notwithstanding their continual pretences, that as soon as the Brethren settled in these parts, they would immediately be converted; so that what our Saviour says of the kingdom of heaven: "The first shall be last and the last first," was strictly applicable to their case.

The labours of the Brethren among them were however not altogether in vain. A spark had found its way into the heart of one here and there, which, weak as it was, shone in darkness, and gave rise to reflection. Thus the desire discovered by the above-mentioned Makkigak, on his death-bed, for fellowship with the Brethren, among whom he also expressed a wish to be buried, affected many heathens in *Inuksuk*, in such a manner as to induce them to make more frequent visits, and lend a more attentive ear to the Gospel, not without blessing. In a conversation held with some who had been very devout during the sermon, tears stood in their eyes, and one of them said: "It will not be in my power to stay away from you much longer, as I see plainly that it is not enough to hear of our Saviour now and then, but that it is better to hear of Him every day, and to see the happiness of his people." On the contrary, though others discovered strong symptoms of conviction, they brought forward various excuses for postponing the total surrender of their hearts. One had relations to visit. Another single man went away because, having lived a long time with Europeans, he was unwilling to accommodate himself to the Greenland diet. Another alleged the usual plea, that he did not understand the

mode of catching seals here; but that if he were older, and his sons capable of providing their own maintenance, he would come. However, it was agreeable to him, that one of his daughters lived with us, and was baptized. "But," said he, "I myself am a poor man; that I know, as Hannese, (Beck,) has often told me."*

Once some Greenland sisters went to the factory to see some women, who did not go to the dance with the rest, and had often desired to be visited. An old sick woman, lamenting her fear of death, received for answer: "Thou mayst well be afraid, because thou knowest not what will become of thee after death. We were afraid too, before we knew our Saviour. But since we have believed on him, and he has delivered us from the fear of death, and we know that after death we shall live for ever with Him, our dread is vanished." "Ah!" said the woman, "ye are happy;" and desired them to tell her more good things.

"On the 29th of June," writes a missionary, "we were visited by great numbers of Southlanders, but they are in general exceedingly savage, and flee every opportunity of hearing the Gospel as they would fire. Their young people especially are abominably dissolute. In the evening a number of them repaired to the factory, intending to have a singing and dancing match with the heathen of those parts, who might be disposed to enter the lists against them. The rest proceeded the next day to the north.

"Another family of Southlanders, relations of Augustus, came hither, under great apprehensions for their daughter, whom a man that has already two wives wishes to take by force, and threatens to kill the father if he withholds his consent. Our sisters concealed her from her pursuer, who came in quest of her during the night, but not finding her with her parents, went off again before morning. The girl would gladly stay with

* *Ajorpunga.* "I am good for nothing," which is as ambiguous as the common saying: "We are all poor sinners," and may as well import an excuse for being no better, as a penitent confession of sin.

us, and the father also; but the mother and her eldest son are averse to it. A Greenland brother began to expostulate with the latter upon the impropriety of his conduct; but he fell into a rage, and the old woman threatened to repay the brother for his officiousness. His wife soon after getting a boil on her finger, we with difficulty reasoned them out of the notion that she was bewitched.

"July 4th. Some Southlanders told us, that last year two women's boats came to them from the east side, in order to exchange pelts for knives, needles, and other iron-ware. They were very tall people, and their language was unintelligible.

"We addressed the Southlanders concerning the Creation, the Fall, and the Redemption of man. They displayed extraordinary devotion. One of them accompanied every thing that was said with animated gestures; when, for instance, we spoke of the wounds of our Saviour in his hands, feet, and side, he always pointed with his finger to the place. He declared moreover, that he and his wife should like to remain here, but that he could not free himself from the rest, and was consequently not his own master."

The preaching of the Gospel, and the frequent visits among the heathen had been so effectual this year, that the inhabitants of *Lichtenfels* were increased by thirty-one new-comers, and thirty-four persons were baptized.

This rapid growth of their congregation caused the Brethren to sigh for more assistants, though they had at present no room to lodge them. Their Greenland house was not only too small, but also in a very ruinous condition: a piece of the wall fell down twice, and the hungry ravens had picked the seal-skins which covered the roof, so full of holes, that the rain penetrated through in various places. Besides, it was often so covered with drifted snow, that they could walk over the top of it. They were, therefore, frequently obliged to drop the meetings. In winter, indeed, they could be held in the largest Greenland house; but after the Greenlanders entered their tents, scarcely the sixth

part could assemble at once in one tent; and bad weather often prevented them from meeting in the open air. However, on the 8th of July, the Brethren received the joyful news, that the ship had arrived at *Fredericshaab*, with a house for them on board. On the 16th of July they received it.

They now set about the work of erecting it with agility, and on the 18th, when five Greenland brethren had returned from the places whither they had gone to procure provisions, they laid the foundation, imploring the Lord to make this house a tabernacle, abounding in blessings, and a place where His holy name might be honoured, his atonement proclaimed, and his merits embraced by the heathen, for their eternal salvation, till the end of days. The building, however, proceeded but slowly, on account of the great unevenness and declivity of the situation, which obliged them to raise a wall ten feet high at one end, and then to fill up the cavity with stones and earth. As soon as the Greenlanders returned from the capelin fishery, they faithfully assisted in carrying stones and earth on their backs, and in their clothes instead of bags. Meanwhile, John Haven came to their assistance from *New Herrnhut*, and the captain, pursuant to the kind orders of the owners, landed the house at a harbour near the place, instead of at the factory, and lent them a couple of spare hands to help in erecting it; so that notwithstanding much unfavourable weather, they had it finished in the space of three weeks.

Soon after, the missionary John Beck and his wife, came from *New Herrnhut*, to join Matthew Stach in serving the congregation. He brought three sheep along with him, to begin a small live stock.

On the 1st of November, being the 21th Sunday after Trinity, they dedicated their new church. Matthew Stach preached the dedication sermon, on Gen. v. 22., and in the afternoon, John Beck preached upon the text, "I know thy poverty." Rev. ii. 9. Then a love-feast of dried capelins was kept with all the inhabitants, in number one hundred and thirty-seven.

Finally, a Greenland hymn was sung, composed by John Beck for this day of festivity, of which we shall subjoin a specimen, with a literal interpretation.

1.	1
Kaulersinniarit Kaumarsukset	Shine quickly, for the light
Tikkiumet Illingut,	Is come to thee,
Nalekablo pissitsomarpatit.	And the Lord will bring thee
Auglingnut Ikkiminut:	To his blood, to his wounds:
Ardlagut Innuit tersanetut	Formerly, men were here
Mattorsimagalloarei Tartub:	Shut up in darkness;
Malunakulle kaumarsok	But now the light
Illingnut nuilerpok.	Arises upon thee.
2	2
Uitit kennerniardlutillo,	Open thine eyes and look round about
Innuit ornigmatit,	How men came to thee;
Illaegengniaromavlutillo,	And would gladly be in fellowship with thee,
Tipeitsuksinnarauit.	Because thou art continually joyful.
Umiello piginnaunggormyput,	Some boats make ready
Illaetit Akullugit illingnut.	And steer in fellowship their course to thee,
Auanga, Kauangalo,	From the north and from the south;
Pinga ussoraellugo.	From the east, with songs of praise.

The Brethren having now got a more suitable dwelling-house, and the Greenlanders a spacious church, the preaching of the Gospel, and all the other meetings could be held without interruption, and it was perceptible that the Lord delighted to dwell in this place, to walk amongst his children, while assembled in it, and to let the light of his countenance shine upon them.

In the meetings during the week, instead of a discourse upon a text, a portion of the Evangelists, or of the Epistles was sometimes read and explained. The Greenlanders were uncommonly attentive, and, besides the blessing of fellowship, also reaped this advantage, that they often conferred with each other, interrogated the missionaries on a variety of subjects, and begged

for information on such points as they had not rightly apprehended.

"On Easter Monday," says the diary, "we held a love-feast of angmarset with our people. It happened that whilst we were reading the events commemorated in this season, we came to our Saviour's appearance at the sea of Tiberias, where he made a meal of of fishes with his disciples, and examined Peter concerning his love. It made no small impression upon the Greenlanders.

"In the meeting of the baptized, the Litany was read through, and an explanation given of each single petition, and of the unknown words used in expressing it. Their hearts and ears were all open.

"On those occasions, when accounts from other missions were read, our Brethren and sisters were filled with joy at the relation of the grace which prevailed among the negroes in the West India islands, and the Indians in North and South America. They all staid at home in order to miss nothing."

As to the unbaptized and catechumens, a missionary uses the expression, "Some are as if they were already baptized." One of them was once found sitting in his kajak, in a small creek, and weeping. A Greenland Brother asking him what was the matter, he replied: "Alas! what a wretched man am I, when I consider, what our teachers tell us of our Saviour, and the happiness of those who know him; and that my heart should be empty yet!" The faithful shepherd soon took compassion on this old man; as he was soon after made partaker of Holy Baptism."

The weather was this year unusually severe; as it continued to freeze keenly till the latter end of May, and many of the natives were reduced to great distress. In the south particularly, the scarcity was so great that many died with hunger, the country being quite blocked up with ice, and at the same time covered with a deep snow. As soon as the water cleared, some heathen proceeded to sail out of Fisher's-inlet, to a merriment, but were overtaken by a sudden gust of bad weather,

which gave them great difficulty to make the shore. As they had taken no tent with them, they were obliged to spend two days and a night in the most rigorous weather, with only the heavens for their covering. Some got so stiffened and benumbed, that they were with difficulty recovered by the usual process of beating and dragging them about. A baptized woman to whom they related their distresses, used the opportunity to give them some information concerning the happiness of believers who love our Saviour.

In *Lichtenfels*, in the beginning of the year, they met with such success in providing necessaries, that sometimes in calm weather ten seals were caught in a day. But the cold and ice increasing towards spring, they also were reduced to great straits. "After the evening meeting," writes a missionary, "I passed through the great house, and saw what the Greenlanders were eating for supper. The poverty of some of them pained me to the heart. Two widows and their children were feeding on a piece of sea-weed, and yet did not utter a single complaint. Indeed, we ascertained that at the time they had nothing to subsist upon, but what muscles and weed they could gather at low water. When a man happened to catch a seal, all in the house shared in his success. But when it was divided into above seventy parts, the portions were but very small, especially since at this season only young seals are to be caught. The next day we divided some angmarset among them, which we had collected in summer. Being destitute of a proper repository, we could not store up many of these capelins, and the Greenlanders had often great quantities of them spoiled by the rain, having no store-house like that at *New Herrnhut*."

On the other hand, in summer and autumn the exertions of the Greenlanders were richly blessed, so that the merchant had enough to do during the winter, to fetch the blubber which he bought of them, and to barrel it up. He declared his satisfaction, that since the Brethren settled here, he got as large a quantity from our people, as formerly from the whole district.

On the 12th of November there was an eclipse of the moon, which was total at about half past seven o'clock in the morning. In the Copenhagen almanack, no notice was taken of it, but in that of Berlin, it was mentioned as invisible, at half-past twelve in the afternoon. It therefore shows the distance at once, between the meridian of *Lichtenfels*, and that of Berlin.

Towards the end of the year an old Greenlander, afflicted with the gout, was inclined through excess of pain to cut open his feet in order to obtain relief. His wife came to us, and begged for some medicine. A few drops were sent him in a little brandy, which soon relieved him from his pain and swelling. It appears in general that the least change of diet is capable of affording relief to a Greenlander in sickness.

1762. — In the spring of this year Matthew Stach went with some Greenlanders to *New Herrnhut*, in order to fetch some building materials and tools from thence, and called upon the heathen by the way, with a view to refresh their memories concerning divine things. This was also done on other occasions. Besides some of them were continually coming to visit the Brethren, showed great attention during the preaching of the Gospel, and even gave them to understand that they intended to join the believers; but at the same time pleaded a number of frivolous pretences in excuse for delaying the execution of their plans.

"Our people," says the diary under May 5th, "diligently visited the heathen in these parts, and at their request frequently proclaimed the Gospel, as it appears, not without fruit; for yesterday, a family of five, and to-day another of four persons, came to stay. Some days ago, after a great dance, a man hitherto exceedingly addicted to vanity, moved hither from the factory, and said that he would now renounce all sensual pleasures, and believe on Jesus. He begged us to admit him, though he was a most depraved creature. Twelve persons belong to his family, which has relations living here. One of them is a married woman, who, four years ago, when single, was the first-fruits of this

neighbourhood, but after some time withdrew again. We were glad of the opportunity offered, to direct this poor straying sheep into the fold of Jesus!"

One great cause why depravity gained ground among the heathen near the settlement, in spite of the efforts of the missionaries, was the number of Southlanders who, on their route to the north, took up their abode amongst them. Many visited the mission, but few seemed to derive any benefit from what they heard.

"On the 26th of June," (we quote from the diary,) "we had so many visits from the Southlanders, that our chapel and rooms were never empty the whole day. We endeavoured, both in the meetings, and in conversation, to recommend to them, in the most loving manner, the mode of salvation through Christ, but their hearts were like rocks, and they had their usual excuses always at hand. Our Greenlanders tried to gain over their relations, but to no purpose. When, after the painful prospect of such a barren field, we turn our eyes to the delightful little garden which the Lord has planted here, our hearts swell with shame and thankfulness.

"On the 29th, most of the southlanders left us. One boy, however, remained, and on the 30th, another single man offered himself for a member of our community.

"On the 6th of July, another horde of Southlanders who had arrived at the factory, visited us. One of them recommended his brother to our care, who wished to remain here. Being asked why he would not stay himself, he replied: 'I have bought a great deal of powder and shot, which I must first spend in the south, in shooting rein-deer, for there are many there.' Another wished to eat his fill of bear's flesh; a third wanted to buy a new boat; and all wished to believe, only not at present. Thus the saying of Christ is verified: 'One buys a piece of ground, his neighbour a yoke of oxen, another marries a wife, and all neglect the season of grace.'

"On the 8th, they brought a person hither, ill of the pleurisy. We gave him what medicine we had, and it had the desired effect. The patient's three

wives also came with their little children, and his father. who is an angekok, seemed very thankful for our services. We recommended to them the physician of souls, but apparently to little purpose. If we could come to the south, they said that they would be converted. The Southlanders have brought along with them an infectious distemper, which begins to prevail amongst our people."

"On the 13th and 14th, we were again visited by the Southlanders. By having associated with the Europeans, they were, on their return, much more polished than before, but had no inclination to hear any thing of their Redeemer. Two of them, however, attended to the account given them of the incarnation, death, and resurrection of our Saviour. They also came to the meeting, and resolved to dwell in the neighbourhood.

"Sept. 8th, many of our Greenlanders came home to repair their winter houses. Two families had, a short time before, rebuilt the old ruinous house, called Akonamiok, just opposiste to *Lichtenfels,* in order to winter there; and though it was evident at first, that they had no inclination for any thing good, yet at last some of them were gained. Two families, which came hither in spring from the factory, built near the Southlanders, who are afraid of living with us, lest some of their people might believe, and be baptized. After some weeks, we were informed of another reason. An angekok told our Nicholas that a report prevailed all over the south, that we Europeans, by our prayers, brought about the death of all those who once joined us, and afterwards went away; and that he himself knew many instances of it. Nicholas answered, that we did not pray for the death, but for the life and salvation of the Greenlanders.

"November 14th, many Southlanders were here from the factory. They did not attend the sermon; but one of our Greenland assistants held them a discourse in his own house, which seemed to make some impression. The merchant complains of the licentiousness of these people. An angekok has so infatuated them with his legerdemain tricks, that at present nothing is to

be done with them. However, during one of his pretended trips to heaven or hell, he was so sadly scared by the report of a gun, as to be almost unable to proceed. It seems, upon the whole, as if Satan had sent the most indefatigable of his servants into these parts. They seem never to be tired, even after repeated nights of gormandizing, dancing, juggling, and other dissolute practices; so that even such heathen as before had some sense of decency, are now carried away by the violence of the torrent. They, however, make no impression on our baptized, who seem only to manifest the greater gratitude for their deliverance from the power of darkness; neither could we trace any marks of the contagion having spread as far as our settlement; for even the children, when a company of dancers are passing by, shun their sight, and seem as much frightened at their cries, as if enemies were on their march."

Many of the untutored natives made a curious mistake concerning the word God. When the Danish name *Gud* was used, they understood the same word in Greenlandic, which signifies *rivers*, and wondered that the Brethren insisted so much upon the existence of rivers, which no one ever doubted. Owing to this acceptation of the word, a savage was quite indignant at being asked by one of the baptized, whether he believed in God, and replied: "Why should I not believe in that? I have heard his voice;" meaning the rushing sound of a torrent.

While a missionary was once letting out the sheep early in the morning, he happened to hear extraordinarily sweet singing in a tent, and found that the head of the family was performing his morning devotions with his people. "He beckoned for us to come," writes the missionary, "and we stood still, listening to this sweet melody, with hearts exceedingly moved, and with tears in our eyes. What a change, thought I, has been wrought here! These people were but two years ago savage heathen, and now they are singing of their own accord, so sweetly to the Lamb once slain."—"We know

not how our baptized in this place have so speedily learned to sing; for none of us can sing well; neither have we any instruments, except an old flute, which nobody can play upon, except some Greenlanders who learned the art in *New Herrnhut*. It is a great blessing, that the Greenlanders, without any urgent exhortation on our part, make it their study to apprehend, and to learn to sing our best hymns, whereby their growth in grace is advanced, and their intellectual faculties strengthened. In the evening many come to learn to sing. Those who cannot read, sit in a row; each retains a line, which they again learn at home from each other, and thus quickly get several verses by rote. The single women do not require this method, as most of them can read. They generally excel the men, who are obliged from their youth to spend almost every day at sea, and have not so much time for practice."

With the children it appears that the missionaries were not so well satisfied, as with their up-grown charge. "We sincerely long," they write, "for a gracious visitation of our Saviour among our young folks, who are pretty numerous. We every day keep a separate meeting for them, which they attend faithfully; neither can we complain of any irregularities, but still the fire from above is not as yet kindled in their hearts."

However, from several passages in the diary, it appears that their anxiety was in the sequel relieved.

"On one occasion," they write, "a particular emotion was perceptible among the children, at their catechization:" and again, "There was a general melting of all hearts, when the children were reading that passage concerning our Saviour's agonies on the mount of Olives. Both teachers and scholars gave free vent to their tears."

Concerning the external employments of the missionaries and Greenlanders, it is mentioned in the diary, that the former had to finish their house, to rebuild a chimney thrown down by the frost, to calk the roof, to tar the walls, and to finish the floor of the chapel, for which they had procured four dozen boards from

Godhaab. They also built a turret for a bell, brought from Copenhagen, repaired their old boat, dug a well, raised a marshy spot, laid it out for a garden, and enlarged the wall round their house. Another labour was to seek for turf on the island, and drift-wood in the sea. In these employments they were much retarded in the middle of summer by snow and ice, and were exposed by thick fogs to many dangers, not to mention that both fuel and food were scarcer in *Fisher's Inlet*, than in *Baal's River*, rein-deer and eyder-fowl being seldom found there. However, they began to catch some large cod, and the Greenlanders found a place abounding with halibuts. The latter met with greater difficulties this year in collecting provisions, than the last, being unable to sell above one half of the blubber to the merchant, yet it amounted to more than he could collect from all this neighbourhood besides, though comparatively populous.

Numerous dangers of various kinds befel them. We shall insert a specimen.

"While some women were engaged in seeking for eggs, they saw something white lying in the sea, and paddled up to it, supposing that it was a piece of ice, which would serve the purpose of cooling their water. Upon approaching nearer, they discovered that it was an enormous white bear. Some that had never seen a bear before, were frightened, and screamed out; but the beast lay still, not attempting to swim after them. They brought some Greenlanders with guns, but he was gone.

"A short time after the widows moved into their house, one of them was roused in the night by the cracking of the roof. She awoke the rest, and bade them lie close to the wall. They had scarcely done so, before the roof burst in the middle, shattered most of their furniture, and only left a passage near the wall, on which the cross beams rested. Through this opening they all crept out unhurt.

"The only fatal accident befel Ludwig, a boy who lost his life in the waves. He was baptized this year, was diligent in learning to read, and was taught to

sing by a Greenland assistant, who declared that he often spoke feelingly of the state of his heart. His behaviour was in general exemplary, but he was inclined to be headstrong, as appears from his last act, he having gone after his father against his mother's will. Obstinacy and disobedience are prevailing vices among the Greenland youth. They proceed from too great indulgence on the part of their parents, and we accordingly improved the opportunity afforded by the melancholy fate of this boy, to urge the propriety of greater strictness, which would prevent many perplexities and troubles."

Besides Ludwig, six souls passed into eternity. The comforts of a believing hope to a dying Christian were most forcibly exemplified on the death-bed of Susanna. She was born at *Innuksuk*, a place six miles distant from *Lichtenfels*, and after the death of her parents, was cared for by one of her relations, with whom she joined the Brethren in the year 1760. The doctrine of redemption quickly found its way to her heart, as she was endowed with a calm sensibility, and profited by every opportunity. Her character was remarkably sincere; she concealed nothing, but sought advice about every thing which appeared suspicious to her, and acted accordingly. She was so patient, that even when without victuals for whole days, none heard her uttering a complaint. Owing to her great willingness in carrying burdens during the rein deer hunt, she had over-strained herself, and brought on a spitting of blood, which continued during her stay in *Lichtenfels*, and caused her death. About a month before her end, when her disease returned with increasing violence, she perceived that her dissolution was at hand, and frequently said to her sisters: 'Oh! how glad am I that I have a Saviour! If I could not rely upon him here, I should be afraid of death!' During the burial of a child, she looked through the window at the funeral procession, and afterwards exclaimed: 'Oh that was fine! how sweetly you sung! You will sing at my funeral in the same manner.' Being asked a few days

before her departure, whether she should not like to stay a little longer on earth, she answered: 'Do not say any more about that, willingly let me go to our Saviour.' And when the other replied to her injunction: 'Go then in peace:' she added: 'Oh, how I long for Jesus! Oh, might he only come quickly and take me to himself.' During the night preceding her death, she requested those who waited upon her to sing several verses, and accompanied them with a feeble voice, expressing by the sweetness of her aspect, those lively feelings of joyful expectation, which her faltering organs refused to utter. Just at day-break she raised herself up, but immediately after sunk into the arms of her attendants, and expired. She was twenty-four years of age, "and," says the missionary, "is the first of the flowers planted and blown in this little garden. The Lord has now transplanted it into his celestial paradise, where it shall flourish in immortal beauty, and be one reward for the travail of his soul. To Him be glory for ever. *Amen.*"

Meanwhile in the congregation at *New Herrnhut*, the Brethren and the natives, during the winter, exchanged frequent visits. Of one of their excursions the missionaries write as follows:

"After we had visited several houses, and conversed with their inhabitants, we waited upon an old, friendly Southlander, called Kukillangoak. In his dwelling we met with some of our baptized, who had been with the factor's clerk to fetch blubber. They were followed by a company of heathen, who came hither with a great shout, betokening a challenge to a dancing-match. But seeing us standing, and hearing no echo to their cry, they withdrew to another place. Most of the young people ran after them, but the old folks staid at home; and I kept a discourse to them. April 1st, we visited some other houses, and their inmates received us kindly. But being informed that our assistant Daniel would keep them a discourse, an old woman began to make such a noise, that we were forced to put her out of doors. At our return

to our lodgings, many people followed us. We read to them the third chapter of the Acts of the Apostles, and I added a word of exhortation. The old people listened quietly, and declared their satisfaction, yet they did not seem much affected; but some of the younger ones betrayed evident emotion, and told our Greenlanders, that they should be glad to live with us. In the evening I desired Daniel to keep a discourse. April 2d, the strong north wind and severe cold ceased, and we all set out on our return, taking along with us a widow, her son and two daughters. Old Uikiek, who was induced last Christmas, by the firmness of his daughter, to stay with us, followed us with his boat and tent, although his two brothers had once more attempted to persuade him and his daughter to go with them to the north.

"By means of these visits, and those of the baptized Greenlanders, many heathen were much moved: but their propensity to a roving life, their attachment to their relations, and their hankering after their national amusements, withheld most from surrendering themselves to our Saviour at present. One of the abovementioned Uikiek's brothers told our Greenlanders, that he had had a vision of Christ on the Cross, which made him very uneasy; but still he could not withstand his inclination to visit his elder brother in the north. His other brother was present, when Uikiek was received among the candidates for baptism; and it was observed that the tears stood in his eyes; but having been challenged to a singing combat shortly before, and lost the day, he had no time to attend to his conversion, being too desirous to wipe off the disgrace and ousting his antagonist.

"A man in *Kookoernen*, who always showed the Greenlanders much kindness, when they were there on business, fancied that he had no occasion to come to us at present, because our Greenlanders, who frequently lodged in his house, instructed him sufficiently: he declared it to be his opinion, that should he die without faith or baptism, his soul would go to the dark

place; but he hoped that God would spare his life till he attained to conversion. Similar to this were the sentiments and declarations of numbers."

Many Southlanders also passed by on their route northward, but very few pitched their tents at *New Herrnhut*, and fewer still attended the preaching of the word, fearing to be disturbed in their heathenish course. We here take an opportunity to observe that the minds of heathens seldom require much preparation for the reception of the Gospel. Comparatively few savages seem entirely destitute of some obscure notion of the existence of a God, of their own corrupt state, and of the necessity of conversion. They are generally in some measure convinced, that a change must be wrought in them, in order to secure permanent satisfaction and happiness. A dissertation on God and his attributes seldom seems to strike them as a novelty. If you inculcate a chain of moral precepts, they either listen with silent indifference, attempt to illustrate the subject by adverting to their own supposed good qualities, or ward off censure, by canvassing the conduct of others. Neither is any kind of argumentation calculated to impress their minds. But speak to them of salvation through the meritorious death of Jesus, and you touch a string which vibrates in unison with their feelings, you press the spring which unlocks all the susceptibilities of their minds; they seem to exult with the rapturous surprize of one who has made an important discovery; or whose eyes have been restored to sight; and embrace the idea with the eager fondness of such as have found what can alone replenish the void which they felt in their souls. The young especially, whose minds are not rendered callous and obdurate, frequently attend to the doctrine of reconciliation, with an emotion which presses tears from their eyes; while the old, in whose hearts Satan has fortified his throne with the strong bulwarks of prejudice, are frequently only chagrined or enraged, and fly from the sound of the Gospel like stricken deer. Some, however, cannot escape the arrows of convic-

tion till, after long wanderings, they finally have recourse to the Physician of souls.

Thus, out of the last numerous company of Southlanders, who passed by the settlement, (there were nearly thirty boats full,) only two single women could resolve to remain with the Brethren.

On the other hand, a man joined the Brethren at *New Herrnhut*, with a family consisting of eleven persons, chiefly adults, who had lived near *Lichtenfels*, and received instruction there; and before the end of the winter, the greater part of the inhabitants of the neighbouring island *Kariak*, who had often heard the Gospel with blessing, were compelled by the ice to desert their habitations, and twenty-one of them took refuge in *New Herrnhut*. Among the former, were some who appeared to turn a deaf ear to the instructions of the missionary. One old man gave his son a severe reproof, who had thrown away his angoak, with these words: "This angoak * is now of no more use to me; here I will cleave to our Saviour, and put my trust in him." The wife of another bore him a child, which he wished to have baptized. On its being intimated to him, that the Brethren baptized no children whose parents had not engaged to have them brought up in the Christian religion, he came with his wife, sister, and brother-in-law, all of whom affirmed, that it had been their intention from the first to stay in the settlement, and that they should consider the baptism of the child as a token that they were not slighted. Upon this assurance, their request was granted. Before the end of the year, the father also was baptized, and most of his relations numbered among the candidates for baptism.

Thus, forty persons from among the savages were admitted as inhabitants of the settlement, and forty-four souls joined to the congregation by holy baptism, among whom were nine boys and six girls. Eighteen persons

* An angoak is a sort of amulet. It was in this instance the dried embryo of a dog, which is supposed by the Greenlanders to preserve inexperienced children from misfortune.

were admitted to the holy communion, and three couples were married.

Of the occurrences at *Lichtenfels* during this year, we shall say no more, having already given an account of them. Yet Crantz, as an eye-witness, still observes, that when he attended the catechizations, and the preparation for baptism or the Lord's supper, not only the answers and ingenuous declarations of the Greenlanders, but the grace which prevailed, and the emotion which caused tears to roll down their swarthy faces, affected and rejoiced him, so as to make his heart leap, and his eyes overflow. The peace of God which he felt during the administration of baptism and the holy communion, was beyond description; and the expression of joy which animated the broad, honest features of the natives, such as no subsequent scenes could obliterate from his memory.

Of the Greenlanders at *New Herrnhut*, it may still be mentioned, that during their dispersion in the summer, both young and old were preserved from spiritual and bodily harm, though many had been overset or drawn under water by seals.

In the beginning of the year they had good success, caught a great many sea-fowl and seals, and in April, a sea-cow, which is seldom seen in these parts. The capelin-fishery was much spoiled by the rainy weather, which also hindered the missionaries in their employments; and as the month of August had nearly passed without any news of a ship, they became rather uneasy. However it arrived safe on the 26th of August. In it came two new assistants, Henry Meyer and John Boehnisch. By the former, Peter Haven's place in *Lichtenfels* was supplied, and the latter staid in *New Herrnhut*, as Jens Haven returned to Europe with Crantz.

The Greenlanders had but indifferent success in catching seals in the Sound, especially as an epidemic seized them, which hindered many from providing for themselves. During the continuance of the disease, they were visited by the missionary, who gives the following account of it.

"Sept. 25th, we received the painful news by those who came to the Lord's supper from the Sound, that several of our people, and especially two men, were dangerously ill. We directly sent them some medicine, but it had no effect. On the 28th, the strong wind having abated, I went to the Sound to visit the sick, who longed for my presence. One of the above-mentioned brethren I found better, and in a happy state of mind; but the other, whose name was Simon, was dead, and his body had been carried over for interment. After I had hastily visited the rest of the sick, I followed the corpse, and after a discourse upon communion with our Saviour, I buried it. I would immediately after the transaction, have recrossed the Sound, but was detained by stormy weather till the 1st of October, when the corpse of Beata, Daniel's daughter, was brought over. The sickness prevailed more and more, and those who were confined begged to be visited, especially Kiutikak, who has no feet, and came to us last winter. He had been lately received among the candidates for baptism. Though my three fellow-labourers had gone out four days before, and there was no one in the settlement to care for the sick there, I went directly to the Sound, and first visited the lame Kiutikak. He repeated his earnest desire for baptism; and as I found no reason to defer it any longer, I baptized him by the name of Michael. It seemed as if his joyfulness of soul, during the solemn transaction, had a happy influence even upon his health; for from that moment he began to recover. In the evening I kept a meeting in a tent, to as many as could find room in it. On the 2d, I received information, that our Brethern, after having escaped many dangers, had arrived safe with two laden boats from *Okeitsut*. This put it in my power to stay here and nurse the sick. On the 3d, I was called to Matthew, but he had lost his speech, and could only answer me by his grateful looks. After a few words of encouragement, I commended him by the last blessing of the church to the arms of his Redeemer. I then visited the rest of the sick, let

some of them blood, who soon recovered; and hearing on the morning of the 24th, that Matthew had departed this life, I took the corpse along with the widow and her two children, in my boat to *New Herrnhut.*"

Most of the sick recovered; but the constitutions of some were so broken by their malady, that they died either at the end of this year, or the beginning of the next. We have only room to relate a few particulars concerning the life of the last.

This was the invaluable Daniel, that blessed preacher among his nation. He was born at *Tunnuliarbik* in the South, about the time that the late Rev. Mr. Egede arrived in Greenland. His father, a wise and rich Greenlander, had five sons and three daughters, and, like most of the Southlanders, led a roving life, residing one year in the South, another at *Kangek*, a third at *Disko*, and so on. On one of his expeditions he was visited, while in *Kangek*, by the Rev. Mr. Drachart. On receiving the first tidings of redemption through the blood of Jesus, Agusina, which was Daniel's name before his baptism, received such an impression, that he determined to become our Saviour's property, and take up his abode with the believers. However, he could not at this time leave his father, but was obliged to follow the latter on his peregrinations. In the autumn of 1746 they returned to *Kangek*, and as he was then the eldest son, and had a family, he asserted his independence, parted from his father, brothers, and sisters, and removed to the colony at *Godhaab*. He now became a genuine believer in Jesus, and was baptized by Mr. Drachart in *New Herrnhut* January 25th, 1747. Hitherto Daniel had constantly resided at *Godhaab*, but as his father's brother lived with the Brethren, and was baptized, he had a desire to come to *New Herrnhut*. The Brethren denied his request several times; but as he insisted upon a removal, he begged permission of the Danish missionary, who granted it without reluctance, joining him in the prayer, that he might in *New Herrnhut* become more thoroughly grounded in the faith.

Soon after his arrival in the settlement, he was admitted to the Holy Communion; and after his wife had been made a partaker of this grace, the blessing of the church was imparted to them for their marriage. In the year 1751, he fell into temptation, but the prayers of the Brethren that his faith might not fail, nor the enemy have reason to rejoice in the downfal of his simple soul, prevailed; for the transitory error seemed in the sequel to render him more assiduously vigilant. As soon as he partook of the first time of the Lord's supper, a desire sprung up within him to publish the glad tidings of salvation; and he was accordingly soon after received into the company of assistants. Out of the abundance of his heart, his mouth overflowed early and late. The heathen who heard him gladly, always manifested a particular esteem for him, and an extraordinary veneration for his words. He would of his own accord, address quite ignorant savages, and in the course of a friendly conversation, endeavour to clear up their innate ideas of God, and the immortality of the soul, in order to impress them with a sense of their corrupt state and the necessity of redemption; and then with a burning heart, and frequently with tears in his eyes, he would tell them of the sacrifice and the love of Jesus. While absent from the settlement, if he heard that a company of Southlanders had arrived there, he would hasten home, show them every part of the place, and explain to them the design of so many of their countrymen living together. If they shunned the public meetings, he visited them in their tents, and imperceptibly let fall something tending to their everlasting peace. When, during the fishing season, he was obliged to lodge for a night in a strange place, he was generally requested to keep a discourse. "On these occasions," say the agents of the factory, who used to call him by way of distinction the Man of God, "he would take off his cap, fold his hands, sing a few verses, pray, and discourse to the heathen without any concern at the presence of Europeans, and all this in such a manner, that the poor natives

could not refrain from tears, nor from speaking about what they had heard till a late hour of the night." In winter, when the time hung heavy on his hands, he would place himself in his kajak, and go a visiting in places inaccessible to the missionaries, or where he knew that an awakened soul was to be found. His testimony to the heathen was on all occasions lively, intrepid, and engaging; and his public discourses to his brethren, simple, affectionate, and impressive. He generally spoke by similitudes, and had an agreeable method of applying them to the heart.

In the year 1753, he requested the permission of the missionaries to take a journey to the north, in order to show his father and brothers the way of life. The Brethren endeavoured to dissuade him from it, in consideration of the many dangers that were to be apprehended both for his soul and body; but as he insisted upon going, they at last dismissed him, in company of another national assistant, with the blessing of the congregation. In eight weeks they both returned safe and happy, having suffered much reproach and ridicule, but at the same time proclaimed the Gospel to several hundred Greenlanders. Their mission was not without fruit; for all the relations of our late brother, excepting his father and brother, who were already dead, followed him, were baptized, prospered in the congregation, and have now, we have reason to believe, by a happy departure, entered the realms of everlasting joy.

Till a very short time before his death, the missionaries reaped nothing but pleasure from this dear man; but to use their own expressions, "A trivial circumstance opened the door for self-complacency, at the great and excellent gifts which Daniel really possessed, though he himself appeared unconscious of them before." Since then an alteration was observed, which induced some degree of alarm on his account. In short, he was perceived to be in a very critical situation. His gifts were diminished, and his discourses were not attended with their usual power.

While he remained in this state, his only surviving daughter Beata, as has been noticed above, died of the epidemical disorder in the Sound, at the age of fifteen. He bemoaned her loss most bitterly, partly because she was a very promising child, and partly because, as he had never learned to read, she frequently read the word of God to him, which he knew how to make use of in conversation with his family, and in his discourses to the heathen. On account of his disturbed state of mind, he now absented himself from the Holy Communion. However soon after matters took a turn, he became convinced of his error, and in November, enjoyed as a comforted sinner, the body and blood of Jesus in the Sacrament, which proved an unspeakable confirmation of his faith. Directly after this celebration, he fell ill with stitches in his side. The Brethren immediately opened a vein, and gave him some medicine, but nothing would operate. When they visited him, they always found him in happy intercourse with the Friend of his soul. His only trouble seemed to be, that he had not been able to make an intended voyage to the South: "for you know," said he, "with what pleasure I led my countrymen to our Saviour, and saw them as happy, as he through mercy has made me." When he was visited on the 2d of December, he said with a remarkably cheerful look: "Now it is confirmed to me, that I shall go to our Saviour, nor will my departure be long delayed, for the wedding garment which I wait for, is ready. Oh, how well and happy am I! But how shall I then be, when, like Thomas, I shall lay my hand in his side, and say: "My Lord and my God!" "Oh, how will I thank him, that He has chosen me from among the heathen, has washed me in His blood, has given me His body to eat, and His blood to drink, and has kept me in fellowship with himself." On the morning of December 3d, he commended his two sons and their mother, to our care, on which occasion, say the missionaries, "he put on such an amiable expression of countenance, that his face seemed to us like that of an angel." By degrees

he lost his speech, and desired the blessing of the church for his departure. This was imparted by the missionaries with imposition of hands, and a farewell kiss, accompanied by a strong perception of our Saviour's presence, and a flood of tears from all who witnessed the affecting scene. Scarcely had the Brethren reached home, after performing this last duty to their dying convert, when a messenger arrived to inform them that he was just expiring. They therefore hastened back, and ushered the soul of this highly favoured witness of Jesus, into the presence of its Redeemer, by singing some verses expressive of the bliss of those who die in the Lord. His brothers, sisters, and other relations who were present, far from indulging in the frantic expressions of grief, usual on such occasions among the heathen Greenlanders, conducted themselves like children of God. They however embalmed his memory with many tears, "and so did we too," say the Brethren, "for we have lost in him an inestimable present from the Lord, a man whose heart was warm with love to God, an affectionate brother, a faithful assistant, an ornament of the congregation, and a man of God approved both to Christians and heathen. Yet why do we say lost? He is gone to those blessed mansions, where we hope soon to join him, and rejoice with him eternally." It was remarked that his joyful spirit had left a sweet smile on his countenance; and his remains were carried to the tomb on December 4th, by six Greenland assistants, followed by a numerous procession of natives and people belonging to the factory. A funeral sermon was preached by the missionary on the text, "Blessed are they which have not seen, and yet have believed."

CHAPTER VI.

Reasons for adding this Chapter. — Situation and Description of New Herrnhut. — Situation and Description of Lichtenfels. — Domestic Arrangements. — Women's Boats. — Difference between the heathen and baptized Greenlanders. — Visiting the Greenlanders. — Their Property. — Capelin Fishery. — Widows and Orphans. — Order in the Congregation, and Beneficence of its Inhabitants. — Education of Children. — Generosity of the Greenlanders. — The Labours, Support, Housekeeping, &c. of the Missionaries. — Collection for the Missions. — Benevolence of Friends of the Brethren. — National Assistants. — Assemblies for Devotion in the Congregation, Schools, Sermons, &c. — Singing of the Greenlanders. — Purport of the Discourses, Catechizations, &c. of the Brethren. — Their Method of Teaching. — Doctrinal Knowledge of the Greenlanders. — Baptisms. — Holy Communion. — Marriages of the Greenlanders. — Their Sicknesses, Death, and Burial. — Schools for the Greenland Children. — Concluding Remark. — Some Letters of believing Greenlanders.

ALTHOUGH the various remarks interspersed throughout the preceding narrative, might be sufficient to give a general notion of the manner in which the Greenland congregations are regulated; yet, as it may prove too troublesome to many of our readers, to combine these scattered hints into one summary view, it seems advisable to give a brief, connected account of the constitution of our settlements in this inhospitable country. But before we do this, we shall premise a very short description of the settlements themselves.

The settlement of *New Herrnhut* is built on the south-west side of a small peninsula, jutting out from the shore of *Baal's River*, and is situated between the harbour and the colony of *Godhaab*, three miles from the open sea. The outermost edge of the abovementioned peninsula forms three strands, between which the rocks project into the ocean. Between the rocks,

the strand is fenced by a dam of pebbles thrown up by the waves, rises with a gradual acclivity, and ends in a small valley containing a rivulet, which is frozen to the bottom every winter. On the middle division of the strand, about a stone's throw from the water's edge, stands the chapel, which, with its two wings and area, shows in Greenland like a little palace, though it is only one story high, built of wood, covered with boards and reeds, and pitched all over. In the middle of the roof there is a small turret, with a bell. The whole building is seventy feet long, and thirty broad. Besides the large room, which serves the purpose of a church, it contains four dwelling-rooms, and two anti-chambers, one of which is a dining-room, and the other a school-room for the girls. The north-wing contains an anti-chamber, a school-room for the boys, and a dwelling-room for the catechist. Under-ground is the kitchen, bake-house, and oven. There is a draw-well in the kitchen, which is a great addition to the comfort of the house, as the Brethren were formerly obliged to procure water during the winter, by melting ice and snow in their dwelling-room. The south wing consists of a store-house, and a magazine of wood. Not far off there is a sheep-cot, built in the Greenland style. Before the chapel is the garden, which furnishes the missionaries with lettuces, radishes, turnips, cabbages, and leeks. A path leads from hence to the sea-shore, where there is a shed to screen their two boats and timber from the storms and snow.

The winter-houses of the Greenlanders stand on the rocks ascending from the water's edge, on both sides of the chapel; and behind them are small store-houses, containing their seals' flesh and blubber. Their capelins, skins for their tents, and other necessaries are kept in a large magazine, covered with cedar shingles. This house stands on a rock, and being of a whitish hue, is the most conspicuous beacon to ships approaching the shore. Above it is the hay-loft for the sheep, and upon the top of the great house, a turf-loft.

In summer the tents of the Greenlanders are pitched

on the plain, between the two rows of houses, so that the missionaries in the chapel can have a view of them all. Those who cannot find room there, encamp on either side of the chapel, near the sea-coast. During the winter season, their women's boats (*umiak*) are kept in this place, turned upside down, and supported by poles. Under them are stowed their kajaks, tent-poles, and fishing utensils. Behind the houses, towards the north, is the burial-ground for the baptized, and close by, another for those who have died unbaptized. The tombs, which consist of stones on the rock, being covered with sods, resemble in this wilderness, the beds of a garden.

This green and pleasant little village forms a striking contrast to the frightful dreariness of the surrounding country; for the tops of the Greenland houses are covered with scurvy-grass, and other verdant herbage; and the spot which formerly consisted of nothing but rocks and sand, is now carpeted with the finest grass, the ground having been manured for so many years with the blood and fat of seals. Every winter's evening, there is a pleasing illumination of the place, as the houses stand in two parallel lines, and have light in all their windows.

Lichtenfels, the second Greenland congregation, is situated thirty-six leagues farther south, in *Fisher's Inlet*. Towards the mouth of the bay lies an island eight leagues in circuit, which contains a little narrow cove running into the land, and surrounded by barren rocks. This spot, though otherwise far from inviting to Europeans, was pitched upon by Matthew Stach, in the year 1758, for the site of a new settlement, chiefly because it is more than a league nearer to the open sea than the factory. The chapel erected here in 1761, is only one story high, and has two entrances. It is larger than that at *New Herrnhut*, and is in every respect a more elegant and substantial building; but it stands on a nook which no one would conceive fit for the habitation of human beings. Adjoining it are three dwelling-rooms, two small chambers, and a kitchen.

Behind the chapel, the Brethren have raised a boggy place for a garden. Part of their dwelling has been converted into a sheep-cot, by the side of which there is a store-house of boards. Before the chapel are the houses of the Greenlanders, and at no great distance, the burying-ground. In *Lichtenfels*, they have the advantage of having a rivulet, which is never frozen or dried up.*

In our Greenland congregations all the families keep their own children, till they are old enough to be removed into the choir-houses, which have been instituted here in conformity with the general system of the Brethren's church. Since the adult single women and the widows cannot provide for themselves, they generally depend upon some family, to whom in return they perform all the services they can. Neither can any single man keep house, but must associate himself with some family or other. In this way, though the Greenlanders are not very prolific, a family may become pretty numerous, especially if its head be an able provider. Amongst our people the average number is eight or nine persons; and in general a provider, that is, one who catches seals, can procure a maintenance for four or five individuals.

In the summer season, when the Greenlanders move about in search of provisions, each family lives apart. The poor, who can provide no tent for themselves, are taken in by others; and aged parents generally lodge with their married children. Some widows with their children have a tent for themselves. When several families live in one tent, each carries on a separate house-keeping, and has a separate fire-place.

The women's boats are their most expensive moveables, and the most difficult to keep in order; because they must every year be covered with fresh skins, and the frame work requires continual repairs. Consequently each family can afford to keep only one. Among our Greenlanders, there are thirty-two families that have women's boats: the others borrow from their friends. On the

* The third settlement of *Litchtenau* will be noticed hereafter.

other hand, every man must have his kajak, with all the necessary implements; in order that even if he be unable to catch seals, he may at least procure some fish and fowls for his sustenance.

The main difference between the manner of life of the heathen, and that of the baptized Greenlanders is, that the latter do not rove about the country for a circuit of many miles, but keep close to the missionaries, in order to enjoy their guidance and inspection. It might indeed be supposed, that they could gain a livelihood with most ease in the places to which they have been accustomed in early life. But experience shows that those Greenlanders who have a far greater abundance both of fish and game, in their places of resort than our people, are before the end of the winter reduced to poverty, while the baptized who have been obliged, by leaving their former habitations, to learn a new method of fishing, are such economists, that they can maintain themselves comfortably, spare something for others, and dispose of a part of their substance in trade. Besides it will be acknowledged by all, that if they were suffered to roam about the country in the manner usual among the natives, the powerful temptations to which they would be exposed among their heathenish relations and acquaintances, might soon choke all the spiritual instruction they had received; and their deep-rooted prejudices and superstition recovering strength, would confound their faint notions of the truth. The missionaries are therefore obliged to keep the new converts as much as possible together, that they may be in some measure under inspection, and by mutual conversation have an opportunity of growing in the knowledge of Christ. All the heads of families however, are allowed to choose the place to which they will go in quest of provisions; but before they set out, must inform the missionaries where they intend to fix their temporary residence, that they may be the more conveniently visited. It is usual to visit them several times during their absence from the settlement. None are allowed to go away before Easter, that they may enjoy that festival in fellowship;

and they have now become so habituated to this regulation, that they seldom think of setting off till a considerable time after Easter, having gradually learned to value the blessing of living together. That they may not be obliged to go away before the proper time for want of the necessaries of life, every precaution consistent with the liberty of every individual to dispose of his property as he thinks fit, is taken, lest they squander their goods, barter them for useless articles, or suffer them to spoil. To this end, a large storehouse was built for them, where each stows his dried capelins, fish and seals' flesh, and from which during the winter they fetch two or three times every week what they want for present use. Whoever catches a seal in winter, according to the laudable custom of all Greenlanders, divides it among the inmates of the house in which he lives. In the month of May, when the capelin-fishery begins, the Brethren take care that those who intend meanwhile to catch seals among the islands, resort thither in good time, that they may send back their women's boats the sooner, and that thus the poor, who have no women's boats of their own, may be enabled to provide for themselves. One of the missionaries always accompanies them on the fishery, and catches capelins himself, that in case of necessity, he may have something to distribute among the needy. He also keeps them meetings, and watches over the flock, that order may be preserved, that no heathenish extravagance may creep in, and that none remain behind from their natural carelessness, or lose their time with hunting rein-deer, a sport to which they are much addicted. Nothing gives the missionaries greater trouble than the maintenance of the poor, as the horrible custom of the Greenlanders to desert helpless widows and orphans, has compelled many of these distressed people to seek refuge among the Brethren. Indeed, if any temporal advantage must be confessed to have an influence in inducing heathen Greenlanders to join the believers, it is the prevalence of honesty and good order in our congregations, where every one is sure of his property,

friendless widows are relieved, none are obliged to marry against their inclination, no wife is turned away, or husband permitted to marry more than one wife, and where all fatherless orphans are maintained and educated. So much is certain, that nothing would contribute to deter the heathen natives from coming to live in our settlements, more than an appearance of idleness or inactivity in their inhabitants, as among Greenlanders, dexterity in their arduous employments, is the highest virtue. Accordingly, our people, who from their regular habits and persevering industry, generally excel the other natives in hunting and fishing, are much esteemed by the latter. Whenever a family is left destitute by the decease of its head, or a widow with her children seeks refuge among the Brethren, an assembly of the most respectable and able men in the settlement is convened, in order to consult upon the most suitable measures for the relief of the sufferers. On these occasions some one commonly offers to receive or assist them. In case the children be very young, or not yet weaned, a family who have either few children, or none at all, generally adopt a boy or girl, as their own. The Brethren must afterwards assist these charitable people in providing cloathing for the children, and kajaks for the growing boys, lest for want of the necessary implements, the latter should be rendered incapable of providing for themselves, when they arrive at years of maturity.

The missionaries must always in every thing regarding the education of children, keep a watchful eye upon their Greenlanders, who are exceedingly prone to neglect their infant charge. Prudence is also very necessary in the distribution of their bounty, that they may not bestow it on any but the deserving, or rouse the innate carelessness of a naturally improvident race, who might easily be led to imagine, that their baptism gave them a claim upon the charity of the Brethren.

In *New Herrnhut* especially, there are many who, on account of old age, sickness, or a neglected education, cannot provide for themselves, but must be

assisted by the rest. Others are bad economists; and these are generally also deficient in genuine Christianity. Yet in general it is matter of wonder, that so many can support themselves and their families, and have such a surplus remaining, that the factors nowhere purchase such quantities of blubber as in our congregations, over-burdened as they are with poor. Even in times of universal famine, our people have generally so much to spare, that they can relieve the wants of others, and even receive whole families into their huts. On an average, the inhabitants of *New Herrnhut* have furnished yearly about one hundred and forty barrels of blubber, while the neighbouring heathen, fewer indeed in number, but who have a much less number to maintain, could not produce more than half that quantity, though their residence so near the coast gave them a much better opportunity for collecting it.

There is only one collection made in the Greenland congregation, namely that for oil. All who have caught seals voluntarily contribute every autumn, a sufficient quantity of blubber or train oil, to supply the lamps in their chapel. In this contribution, the generosity of the Greenlanders is the more commendable, when contrasted with their natural covetousness. We ought also to acknowledge the liberality of many female house-keepers, who use the greatest frugality, that they may have the more to distribute among the sick and needy. Such charitable acts are generally evident fruits of genuine conversion, as they are performed without ostentation, and the doctrine of good works is much seldomer dwelt upon than that of faith, in the discourses of the missionaries. Sometimes the charity exercised during the winter, remains undiscovered till the spring, when the poor inform the missionaries how they have been supported.

In general, the Brethren suffer the Greenlanders to follow their national pursuits, in as far as is consistent with their profession, without restraint, always endeavouring to render the natives as serviceable as possible to the government to whom they belong. It is at the

same time highly needful to take care, lest the Greenlanders should entertain the suspicion, that under colour of introducing Christianity, the missionaries seek to deprive them of their liberty; for this idea would at once prevent them from attending to the preaching of the Gospel.

Before we attempt giving an account of the ecclesiastical constitution of the Greenland congregations, it will be necessary to premise a few observations concerning the missionaries, and their employments and maintenance.

In general, each settlement is superintended by a missionary and two deacons, who assist him both in his temporal and spiritual incumbencies. These three persons are married. Their wives not only manage their domestic concerns, but are also the principal labourers among their own sex, having, under the direction of the missionary, the special inspection of all the females, that all slander and jealousy, to which the Greenlanders are exceedingly prone, may be effectually prevented. Besides these, there are two unmarried assistants, one of whom holds the office of catechist, keeps the boys' school, and has the particular inspection of the single men; the other is called assistant to the mission, attends principally to its economical affairs, and ought to understand something of masons', carpenters', and smiths' work, for the necessary buildings and repairs. He also assists the catechist, and makes it a point to inure the young men to habits of regularity and industry.

This apparently large number of missionaries will cease to be matter of surprise, when it is recollected, that they have no salary, and except the provisions sent to them from Europe, must maintain themselves by hunting and fishing; that they must keep their chapel, dwelling-house, and boats in repair, and during a short summer provide fire-wood for a long and dreary winter. It ought also to be observed, that fewer could scarcely do justice to the souls committed to their charge. In

the summer, especially, all are fully employed; as besides their other occupations, they are obliged frequently to visit the Greenlanders. It will readily be conceived that these excursions are not tours of pleasure, but that they are connected with many difficulties and dangers, the sea being very boisterous, and the weather subject to sudden changes; not to mention that they seldom meet with a safe harbour, and are frequently forced to drag their boat a considerable distance over land. In winter, when they are mostly at home, they have sufficient manual labour, in repairing the houses and collecting provisions.

For occasional relaxation from the hardships of their toilsome vocation, and to recruit their powers for more vigorous exertions, they may by turns visit Germany, and spend the winter in some of the Brethren's congregations in that country.

Besides an annual supply of the principal necessaries of life, they always receive copies of the accounts of the work of God both among Christians and heathen, which are circulated throughout our European congregations, transmitting every year in return a diary of their missions, that they may maintain a close fellowship with their European brethren, and with them increase in the grace and knowledge of Christ. The reading of these accounts constitutes their principal entertainment during the long winter evenings. They begin and conclude every day with singing and prayer, besides a short family prayer at noon.

Their house-keeping is conducted in common, under the direction of a deacon, who annually sends home a list of the principal articles wanted, which are bought in Copenhagen. All fare alike, and none expects any salary, presents, or perquisites. No one thinks himself above bodily labour, and what one provides, the rest enjoy. However, as it must be evident that fishing and hunting cannot supply a sufficiency of food, to those who have so little time to attend to these pursuits, the greatest part of what is annually consumed by the mis-

sionaries, must be sent to them from Europe. Accordingly, besides their out-fit, previous to embarkation, they receive annually a considerable quantity of provisions and cloathing, and also from time to time boats, and timber for the repair of their dwelling-houses and chapels, for all which articles, as well as for the passengers, a competent freight is paid. When they are called back to Germany, as they can bring nothing with them, they are maintained gratis during their stay, and before their return to Greenland, are fitted out with necessaries as before. As their duties in caring for the heathen, prevent them from attending to the education of their children, the latter are placed in some of the Brethren's schools, and there educated gratis, with the same care as those who are paid for by their parents. They are afterwards either put to learn trades, or sent to an academy, according to their capacities. The missionaries can of course expect no support from the believing Greenlanders. And though it is a fundamental rule of the Brethren, never to win the affections of the heathen by presents, and to be very cautious in administering relief to the distressed, yet those natives, who are rendered helpless by age and infirmities, must be supported, the sick must be supplied with medicine, and the children who learn to read, with books.

For these and other incidental expences there is no other fund, but the profits resulting from the manual labour of the missionaries, and the voluntary contributions of such Brethren and friends, whose hearts glow with sympathy for the spiritual and temporal necessities of the heathen. All these collections and donations are forwarded to certain persons, who manage the economical affairs of the missions without any salary. They keep regular accounts, and lay out the money as discreetly and impartially as possible, for the support of all our missionary establishments, according to their different circumstances. Hitherto the sums raised have never been adequate to balance the expenditure; so that it has been found requisite to borrow some capital, which is paid off from other sources, as often as

possible. Here we cannot find terms sufficiently strong to express our gratitude for the well-timed generosity of many benefactors, especially in this favoured country, who, by their munificent donations and contributions, have in a very critical moment, borne up this work of God, when sinking under the pressure of a debt, which was gradually and rapidly accumulating from year to year. We now believe that He who has begun the good work will not fail to carry it on. We trust that as the field of our missionary labours widens, the number may increase of such Brethren as are willing to risque their all for its successful cultivation, that the Lord will continue to stir up both ourselves and those of every denomination, who wait for the coming of his kingdom, to a more cordial participation in this work of his own, and that he will hasten the fulfilment of all his blessed intentions with regard to the heathen world. Let those who assist in this important work, reflect, that in return for their benevolent exertions, they will be remembered in the prayers of all those whom they have helped to rescue from the chains of darkness, and that above all, they will be remembered by Him who has said: "What ye have done to the least of these my brethren, ye have done it unto me." *

Our readers will have noticed in the preceding chapters of this work, that the Brethren are accustomed to train up some genuine converts, who combine a uniformly exemplary behaviour with the possession of other necessary qualifications and Christian graces, for assistant labourers among their countrymen. In the year 1752, these were formed into a regularly organised company of national assistants, one of whom generally lives in each house. With them the missionaries have a conference twice a week, and receive information concerning

* It may be proper to give notice here, that any persons inclined to contribute towards defraying the expences of the Brethren's missions, need only forward the money to the secretary, the Rev. C. J. Latrobe, of Fetter-lane, London, when they may rest assured that it will be applied in the most advantageous manner, by that indefatigable benefactor to the heathen world.

their people, both in the country and at home, the education of the children, the domestic order in particular families, and the general life and conversation of all the inhabitants of the settlement. In return, the Brethren give the needful exhortations and instructions, which the assistants communicate to the families in which they live. They are particularly useful to the missionaries, by giving them information concerning such new-comers as are not yet candidates for baptism, and concerning the visiting heathen, whom they are encouraged to address whenever they find it practicable, on the way of salvation. Arrangements regarding the internal affairs of the congregation, are not discussed in the presence of the Greenland assistants, but in a conference of the missionaries themselves; and are afterwards made known to the former. Other advantages, which result from the co-operation of these assistants, have been noticed before. Out of their number, servants of both sexes are appointed, whose business it is to keep the chapel in proper order, to place the benches, trim the lamps, and fulfil all the duties of church-wardens. These services they perform without any remuneration, or precedence of rank.

Every day in the week, at six o'clock in the morning, a short meeting is kept, called the morning blessing, which all the baptized attend. At eight, there is a meeting for all the inhabitants of the settlement, in which a text of scripture is explained or applied. It is begun and concluded with singing, and seldom lasts more than half an hour. After this the men follow their usual occupation on the sea.

About nine, the children have a meeting for catechisation. From thence they proceed to school, the girls to a married missionary, and the boys to the catechist, whose school is also frequented by some young men, who either wish to improve in reading and writing, or to assist in teaching the younger children. In the evening, when the men are returned from the sea, there is another meeting, in which either a discourse upon the text for the day is delivered, or a few hymns are

sung. After this meeting, the communicants remain in the chapel, and receive a short exhortation. On Sundays, the sermon, which is held either on the Gospel for the day, according to the usage of the Lutherans, or on any other suitable text, is in the afternoon, and differs from another hortatory discourse, only in being rather more systematic, and somewhat longer. The missionary delivers it standing behind the table, as there is no pulpit, that all who on these occasions generally crowd the chapel and adjoining rooms, may hear distinctly.

It has been mentioned before, that the Greenlanders, especially the women and children, often sing hymns at their work, both in and out of doors. Formerly, those who had good voices, received instruction in singing; but this is no longer necessary, as most of them sing well, know most common hymns by rote, or can learn them out of the hymn book. The same solemn harmony, so often admired by strangers in the singing which constitutes a principal part of the devotional exercises of the Brethren, prevails also in our Greenland congregations. Indeed, many who have heard both, have declared, that in this respect, the Greenlanders excel the Europeans. The men have generally coarse voices, and therefore do not exert them, but the tones of the females are mellow and clear, and melt into such perfect harmony, that at a distance, their united performance sounds like the melody of one powerful voice.* Its only fault is its sinking, especially in long metre; but this is remedied by an instrumental accompaniment. Their musical band is very small, consisting only of two or three violins, a couple of flutes, and a few

* From an interesting journal of a visit to South Africa, lately published by the Rev. C. J. Latrobe, whose reputation as a musician is well known, it appears that the same cause has produced the same effects upon the savage natives of one of the most southern, as well as one of the most northern extremities of the habitable globe. He describes the singing of the Hottentots as delightfully sweet and harmonious. "Nothing," writes he, "could be more easy than to form a chorus of the most delightful voices, in four parts, from among this smooth-throated nation."

guitars. Some of the Greenlanders have learnt to execute such tunes as they know pretty well on these instruments, in two parts; and might arrive at considerable proficiency in music, if it were thought necessary, having much natural talent for the art. Several of them have also learnt to blow the trumpet and french-horn; but these instruments never accompany the singing of the congregation. They are used merely instead of the bell, to assemble the baptized or communicants into the chapel.

Of all public discourses, catechisations and conversations, the living knowledge of Jesus Christ, as crucified for our sins, or implicit trust in his atonement, is the principal theme, and from this source every other truth is deduced. It is the chief concern of the missionaries to establish a real and close communion between all the individuals of their flock, and their great but invisible Friend; to teach them by prayer, and silent intercourse with him, to nourish the life of God in their souls, and to preserve the lamp of faith from being extinguished. The method which the Brethren have adopted of conversing with the heathen natives, and of bringing them to the knowledge of the truth, has been sufficiently exemplified in the preceding narrative. In the practice of this method they have been confirmed, not only by their own experience of many years, but also by the example and attestations of their fellow-labourers among other heathen tribes. It has also been found to be the best, by the servants of God, who have laboured in the East and West Indies, among heathen whose stronger mental powers had supplied them with more refined and dangerous arguments, to defend their systematic superstition against the inroads of the Gospel. Its efficacy has in an especial manner, been confirmed by the late David Brainard, missionary of a Presbyterian society in Scotland, among the Indians in the provinces of Jersey and Pennsylvania. We are credibly informed * con-

* See remarkable heathen conversions, in Francius's Pastoral Collections, 3d and 4th parts.

cerning that pious and indefatigable man, and it is also observable throughout the whole of his account, that as long as he continued the usual method of preaching, and endeavoured to convince the Indians by arguments, he could effect nothing; but that as soon as he benefited by the example of his neighbours, of whose success he was an eye-witness, and ventured, without any preface, to preach the Saviour and his love, to the benighted natives, such an extensive awakening ensued, that both he and all the ministers of his persuasion who witnessed it, were astonished, and led to ascribe glory to God. We shall only quote two passages from his work, in confirmation of the above. "August 3d, 1745, I preached on Rev. xxii. 17., 'Whosoever will, let him take of the water of life freely.' Although I could not treat that subject, in the method otherwise usual, yet the Lord gave me boldness and freedom, to set before my hearers in a somewhat peculiar manner, our dear Redeemer, as a most benign and compassionate Saviour, so that a real awakening was plainly perceived." In his general remarks on this work of grace, p. 300, he says, "But this great awakening, and surprising solicitude of the souls, was never occasioned by any terrifying sermons; but, what is exceedingly remarkable, whenever in my discourses I dwelt strongly on the moving scene of a Saviour dying on the cross, on his meek behaviour under suffering, on the unspeakable riches of his salvation, or on the kindness with which unmerited grace is freely offered to all needy, sorrowing, and distressed souls, there appeared immediately an extraordinary awakening amongst the hearers. *

The Greenlanders in general possess very little of that purely theoretical knowledge of Christian doctrine, which might fill their hearts with vanity, to the seclusion of genuine piety; or suggest speculative ideas more curious than beneficial. Indeed they have little

* The Translator, not having Mr. Brainard's book at hand, was obliged to render these quotations into English, from the German of Fresenius

opportunity for acquiring it, as the missionaries give them little more than a simple delineation of the leading features of Christianity, well knowing that what puzzles the understanding, is by no means adapted to reach the heart. They are not forced to learn very much by rote, as their reluctance to the task might in many produce fretful stupidity, aversion to the truth, or secret murmuring. Ambitious emulation is never employed as a spur to learning; and the German proverb, 'the more learned, the more esteemed,' does not hold among them, with regard to spiritual science. Nevertheless, most of the baptized are masters of some share of doctrinal knowledge. In this respect there is a striking difference between those who have joined the Brethren at an advanced age, and those who were baptized as children, or in their youth kept at school, and trained up by the missionaries: for all the children in the settlement have a daily catechisation, which the adults have no leisure to attend, can in general read well, and consequently are better able to comprehend and to retain what they hear.

In the candidates for baptism, the missionaries look for a salutary sense of their own wretchedness, joined with a love for our Saviour, and a confidence in his merits, more than a great degree of intellectual knowledge.

Holy baptism is administered either to the children of Christian parents, or to adult persons.

As to the baptism of children, the father immediately notifies the birth of his child to the missionary, and solicits its baptism. The solemn transaction generally takes place in the next ensuing meeting of the whole congregation; except the infant be ailing, in which case it is baptized directly in the house or tent of its parents. The midwife, frequently accompanied by the mother, brings the child quite naked to the missionary's wife, who dresses it; and after the missionary has addressed the congregation, and especially the children, in a short discourse, she presents the child to him; he blesses it in a short prayer, with imposition of hands,

and then baptizes it into the death of Jesus, with the usual formulary. The infant is then carried to some of the national assistants, who as sponsors also impart their blessing to it with imposition of hands; and the whole transaction is concluded by singing some suitable verses.

In summer, when the parents live at some distance from the settlement in tents, they bring the child themselves to be baptized; but in case of necessity, one of the missionaries goes to them, and at the same time, visits the neighbouring heathen.

The Brethren, of course, do not baptize the children of the heathen, not even of those who live in the settlement, since the future education of the children cannot be regarded as sure, till one of the parents, if not both, are baptized, or at least received among the candidates for baptism. Children of baptized parents, which, though young, may be supposed to have lost what is usually termed their innocence, are not baptized till they arrive at years of discretion, and have received the needful instruction. With the last-mentioned class, and with all the adults, the Brethren proceed as follows:

When they are fully satisfied that it is the firm intention of any individuals, old or young, to remain with the believers, and are assured by the national assistants, that they have frequently expressed a desire for baptism, diligently attended the public meetings, laid aside their superstitious customs, and conducted themselves discreetly, both among Christians and heathens; and when it also appears from frequent conversations with them, that they long to change their unhappy state for a better, a missionary speaks with them, in order to prove the truth of their expressions, and of the testimony of the assistants. Their request is then considered in a conference of all the missionaries and their wives; and if no material objection appears, they are received among the candidates for baptism on the next congregation day, and recommended in prayer to the Lord.

From the time that they are regarded as catechumens, or candidates for baptism, the missionaries may be con-

vinced that they will remain in the congregation. They enjoy henceforward, in common with the baptized, their proper meetings, are more frequently visited and spoken with than before, for their instruction in the fundamental truths of the Christian religion, and for the closer observation of the work of the Holy Spirit in their hearts. A trial is made whether they can learn by rote some short summary of Christian doctrine, or the Apostle's creed, with Luther's exposition. However it is not absolutely required, especially of aged persons, to burden their memories with any precise form of words; but the missionaries are satisfied if they can, when catechised, express their conception of Gospel truth, and the ground of the hope that is in them; and in all their declarations, more regard is paid to an appearance of integrity, than to the quickness of their comprehension, the strength of their memories, or the fluency of their expressions.

It deserves to be mentioned here, that at present, many Greenlanders of both sexes, who have been educated by the Brethren, and have learned to read well, take pleasure in entertaining the aged, who have not enjoyed the same advantages, by reading to them in their leisure hours; and the latter, by this method, learn much more than if they, with much toil, committed a number of expressions to memory.

Adult persons are not baptized singly, but always several together. These solemn transactions generally take place on a congregation day, or some other festival. After a discourse to the congregation, and a particular address to the candidates, they are asked several questions, in answering which, each makes an acknowledgement of his miserable state by nature, a profession of his desire for redemption through the blood of Jesus, and an open and solemn declaration of his intentions with regard to the future. They then receive absolution, and kneeling down one after another before the water, are plentifully overstreamed three times, while the form usual at baptism is repeated. Each is then blessed with imposition of hands.

The depth of the impression made by holy baptism upon the Greenlanders, may be best understood from the fact, that of all who have been baptized by the Brethren, only two have relapsed into heathenism.

With regard to admission to the Holy Communion, the missionaries proceed still slower. Speculative knowledge is not required in the candidates, but an experience of the grace of God, a deep sense of their inward poverty and weakness, and a hunger after the bread of life. Having received a competent idea of this symbolical representation of the close fellowship of Christ and his church, they are permitted to be present, as spectators, at the celebration of the Lord's Supper. The solemnity being ended, they are placed before the congregation, confirmed, and assured of speedy admission to the participation of this grace; and in case nothing intervenes, which ought to retard their enjoyment of the Communion, they are admitted the next time.

A few days before each Communion, the missionaries have some conversation with all the communicants, individually, in order to learn the present state of their minds, and whether their desire for the Holy Sacrament be unabated. In case any circumstance has occurred, which might prevent any individuals from enjoying the Sacrament, the impediment is if possible removed, or they are advised not to approach the Lord's table. The Holy Communion is commonly held once a month. After a short discourse, a public penitential confession is made in prayer, kneeling, and afterwards absolution is pronounced in the name of Jesus Christ. Then the bread is consecrated, and distributed by two missionaries, during the singing of some suitable hymns. The communicants remain standing, and after the blessed bread has been distributed, they all kneel down together, and at the words: "Take, eat; this is my body!" they partake together at once, adoring the Lord for his goodness, in silence. Then some verses relative to the Sacrament being sung, the wine likewise is consecrated, and distributed during the singing of some hymns relative to the passion of Christ. Lastly, all the communi-

cants give each other the kiss of peace, in token of their joyful compliance with the last precept of their dying Redeemer.

On the following morning, the communicants assemble again in the chapel, and sing a liturgy, expressive of gratitude for the grace which they have received.

Individuals who fall into error, whose conduct discredits their profession, or who are at variance with any of their brethren, receive an exhortation or reprimand from the missionaries. Should this prove ineffectual, they are excluded from the participation of the Holy Sacrament. In case of a public offence, they are sometimes publicly dismissed from the congregation, till they manifest a sincere desire for forgiveness, and by obtaining new grace, are enabled to lead a life conformable to the precepts of the Gospel.

The Brethren in Greenland, as well as in Europe, prohibit any familiar intercourse between the sexes, as such communication might easily lead to the most disagreeable and disgraceful occurrences. Marriage, when connected with no impropriety, is never discouraged. Indeed widowers, who have small children, and young men, who have attained the age of twenty, and are capable of maintaining a family, cannot remain long single, without detriment to their affairs. In the choice of a wife, the latter are advised by their parents, and if they have none, by the missionaries. Each is at liberty to make the first advances himself; but they in general prefer to have some previous conversation with their teachers, who propose to the young man to alter his state. If he expresses a desire for marriage, he is asked, whether he has fixed his choice upon any individual. If he has, it is gladly approved of, unless connected with circumstances, which might render it detrimental to his temporal or spiritual welfare, or it be the contrivance of persons who have no right to meddle in his affairs. If he has not fixed upon any person, a proposal is made to him, which he is always at liberty to reject. If he acquiesces in it, proper time is taken to consider the matter maturely, and when the man has come to a resolution, it is communicated to his intended spouse.

The consent of the women is sometimes very difficult to gain. For though they, upon these occasions, no more imitate the unseemly and frantic actions of the heathen, such as pulling off the hair and running away in a phrenzy, yet they often start whimsical objections, or give a flat denial, after which all persuasion is fruitless. When the parties have come to an agreement, they are betrothed in presence of their relations. Their intention is then made known to the congregation, and they are recommended to its prayers. After some time they are joined in holy matrimony by the missionary; after which, both husband and wife take leave of their former associates, and receive their good wishes for their future prosperity.

No inter-marriages are allowed by the Brethren between the believers and their heathen countrymen; and no man is permitted to marry more than one woman, or to put away his wife. Even with respect to marriages contracted by persons in a state of heathenism, and not in the most orderly manner, the marriage bond is held indissoluble, and conjugal fidelity enforced. No married woman is received into the Brethren's congregation, without her husband's consent, except she has been put away, as the Brethren abhor all means of acquiring proselytes, which would be subversive of divine as well as human regulations.

When married people from among the heathen are baptized and admitted to the Holy Sacrament, they are blessed with imposition of hands before the whole congregation; which ceremony is esteemed equivalent to the form of Christian wedlock. The Greenlanders style it receiving the blessing of the church.

When the Greenlanders fall sick, the Brethren must be their physicians, and administer medicines suited to their complaint. Bleeding is frequently a successful remedy in catarrh, which is very frequent among them, owing to their manner of life, and in their remarkably plethoric constitutions, is generally attended with considerable fever. Of the cheerfulness and confident hope of the Greenlanders during sickness, the preceding narrative contains sufficient evidence. In

some, who after their baptism did not answer the expectation of their teachers, such a remarkable change for the better has appeared, during the progress of some fatal disease, that the missionaries have frequently had reason to exclaim in the words of the adage, "all is well that ends well."

When the soul of one of the converts is evidently about to leave its earthly tabernacle, the blessing of the congregation is imparted to the expiring individual, by one of the missionaries, with imposition of hands, during the singing of some verses, and prayer. Immediately after death, the relations dress the corpse in the Greenland manner; and instead of putting it in a coffin, sew it up in a skin. Being laid in a bier, it is covered with a white cloth, on which are inscribed in Greenlandic, words to the following effect:

"You bear me now to my repose,
As once they bore my Lord;
And as his sacred body rose,
So mine shall be restored."

A funeral discourse having been delivered in the chapel, four Greenlanders carry the corpse to the burial ground, preceded by the missionaries, and followed by the Greenlanders in procession. There it is deposited in a tomb walled up with stones, during the singing of a hymn; and after praying the litany usual at burials, with the petition, Keep us in everlasting fellowship with the whole church triumphant, particularly with our brother, or sister N. N., the blessing of the Lord is pronounced, and the grave covered with broad stones, and green sods.

None can censure the Greenlanders for the tears with which they bedew the grave of a beloved relation; but their former superstitious customs, and visits of condolence accompanied with dismal howlings, are, as might be expected, never practised by persons who believe in the resurrection of the body and life everlasting.

We forgot to mention, with regard to the schools for the children, that the books employed, are first a Greenlandic primer, containing also the lives of several

happily departed children. Then, Luther's catechism, the four Evangelists, and the Acts of the Apostles, as translated by professor Paul Egede, if the children can procure them; also a small hymn-book translated by the Brethren, together with a history of our Saviour's passion, and his last discourses, according to the Harmony of the Four Evangelists, printed at Utrecht, 1759. The Latin letters have been introduced among them, being the plainest and most easily formed; and some of the children have learned to write them with considerable neatness. At the conclusion of their daily school hours, they learn some verses out of the hymn-book, or some scripture text, which is generally chosen from among such texts as are the most frequent subjects of discourses in the chapel.

In the afternoon no school is kept, as the missionaries are then otherwise engaged, and the children assist their parents in domestic affairs. The boys must also have some time to practise rowing the kajak, or darting the harpoon. During the summer, when the children go abroad with their parents, the school is entirely discontinued. Yet notwithstanding these intermissions, their progress is surprisingly quick. Some learn to read well in one winter, and others have learned the larger half of the creed in a single day. No compulsory measures are employed, and when they grow weary, nothing but kind persuasion will encourage them to proceed. In conclusion we would only observe, that the striking contrast between the believing and heathen Greenlanders, would be an excellent remedy for that chilling scepticism, which doubts of every thing that a biassed and polluted reason cannot comprehend, and which denies the efficacy of the Gospel to change and to ennoble the minds and the morals of mankind. Such a transformation as appears in the converted natives of this inhospitable desert, can scarcely fail to convince any candid mind; a change from a state, seemingly little raised above that of the brute creation, to a participation in the same feelings which fill the capacities, and ennoble the understand-

ings of the most illustrious individuals in the Christian community; from impatience of any kind of restraint, to the obedience of faith, and voluntary submission to their teachers; from the deepest ignorance and most stupid listlessness, to considerable mental cultivation, and a lively sensibility; from inflexible obstinacy and self will, to a docile and complying disposition; from a revengeful to a forgiving spirit; from an insuperable inclination for a roving life, to a repugnance to leave the settled abode of the missionaries; in short, from the unbounded libertinism of lawless savages, to a voluntary and hearty acquiescence in every regulation which characterizes a well ordered family of Christians.

The following short letters, from individuals among the natives to their friends, may possibly interest such readers as can relish the artless expression of the feelings of Greenlanders, poor indeed in knowledge, but rich in grace; or who wish to examine the structure of a language, which might be regarded a literary curiosity. What follows is the production of a married man, living at *Lichtenfels*.

Assarsara Johannes Assorsok,	My dear Johannes, full of love!
Arlagut tersanêauit, Kanogaktiksomik assagingma, puiorsinnaungilara;	How much thou didst love me, when thou wast here with us, I cannot forget;
Tarnima piksanik tunningarparma,	Because thou gavest food to my soul,
Annaursirsum Auanik, Tokkoaniglo, Ikkeniglo ajokærsortarangma.	When thou concerning the Saviour's blood and death and wounds often didst instruct me.
Tamakkoa Okautsivit kiblikpæt Umættiga taimane,	These thy words did pervade my heart in such a manner,
Sullilo tamakkoinneit illuarituinnarpaka.	That since that time I nothing besides can relish.

Adlab tipeitsugluartissinnaungilanga, No other thing can rejoice me,

Annaursirsub Tokkoæt, Anniællo, Auello, Ikkesalo ; But the Redeemer's death, his passion, his blood and his wounds ;

Kissimik tipeitsuktissinnauanga. These alone can yield me joy.

Umætimnut ajulersomut adlamik piomangilanga, For my poor heart, I also nothing else will have,

Tamersa namagaka. This suffices me entirely.

Asarset Assarsigalo Hannese Nulliengoalo Illægællugik tamaunga pirsonga, illissimauet. That in company with thy and my beloved *Hannese* (Beck) and his wife, I came to this place, thou knowest already.

Annaursirsublo pekkogaminga. .. And since according to the will of the Saviour, it was so to be,

Tunnirsaranga Okausiksamnik Koissimarsunnut, He gives me words also to the baptized-ones,

Taimatog Nellursunnut okalluktitaranga tussarnarsomik mamartarnomiglo Umæteinnut. And likewise, that to the heathens I speak such words, as are pleasing to hear, and relishing to their hearts.

Imangoak nellyungnærsitsomarpaukit, A little I will however acquaint thee,

Kannogétomik okausekarpunga, Nellursunnut okallukuma. What words I make use of when to the heathens I speak.

Ima : Arlagut illivsisut Nellursungoulungalo Ajortulliartorsursunga, 'Tis in this manner : Formerly I was just as you are, an ignorant and wicked man ;

Sullilo illovne uannik ajungitsokangilanga. And to this hour I have in my inner parts nothing good of myself.

Annaursirsimale ujarniarpanga nennivlungalo, But the Redeemer has sought and found me,

Kautsiminik kakoanga kennerlerdlungalo, And by his word called me, and chosen me,

Tellursunnilo pœrsipanga, And from the heathens set me free,

Opertunnut Illœgeksunnullo pissillunga. And to the congregation of the faithful brought me.

Sullilo ajortorojungoama. And when I was yet a miserable man,

Annernermik ajokœrsordlungalo, He, by his Spirit, instructed me,

Aungminik ubbarpei Ajortika, And through his blood washed away my sins,

Kivgaiungnœrsillungalo Ajortunnut tamannut, He set me free from the slavery of all sins,

Tokkomullo Tornarsub pirsauneranullo. From death and from Satan's power.

Sumikme annaukanga? But wherewith hath he redeemed me?

Aungminik nellekangitsomik, With his own blood inestimable;

Anniaminiglo pingitsomik Tokkominiglo. And with his innocent sufferings and death.

Okkorsea! Taima aktiksomik Innuit Annaursirsum assauei, pigiomavlugit. Hark ye! so exceedingly has the Saviour loved mankind, in order that they might become his property.

Umœttivsinik tunniomagussiuk, If your hearts to him now you will surrender,

Nangminik illuarsaromarpei, tipeitsuktillusilo. Then he will himself prepare them, and make you happy.

Taima okallugbigaka. Thus I use to speak to them.

Nellungilettog, tersanéauit, Ikkiortiksengoannik pigauko, Gub pekkursanik. Thou knowest also, that when thou wast here, I obtained an help-mate by God's will.

Taursoma Kenæt Sanelo tipeitsugluarpoguk,	Before his eyes we both live contented ;
Assarsuserpuglo taursomunga agliartorpok,	And the love of us both towards him increases.
Uautingnut illeksillunuglo,	Towards each other we are friendly (*or* sociable).
Sullueksauvut naniarpauvut Annaursirsivta Kenæt sané.	And all that we have to transact, we do it before our Saviour's eyes.
Assussiak nuænekau,	It is indeed exceeding agreeable,
Nulliareek ingmingnuk Annaursirsomullo innulluárunik pinniakkatligeekelutiglo.	When married people together before our Saviour live happy, and prove a help to one another in all things.

Kaumarsome karsomepunga A. K. I that live at Lichtenfels, *A. K.*

The following was written by a Greenland boy, to the son of one of the missionaries, who was at the time at school in Europe.

Assarsara Jakungoak!	My dear little Jacob!
Aksut Umættigoamne kunningarbaukit.	I Much in my heart salute thee.
Nellunginnama aksut assagangma,	Because I know that thou much lovest me,
Taimaitomiktok aksut assauaukit.	Even so I much love thee.
Aglekketit mahna piaka,	Thy letter I have here received,
Attuardlugullo tipeitsutigaka	And when I read it, it rejoiced me.
Annaursirsuble Annia, Tokkoallo, Ikkilo Ullut nungullugit erkeiginnarpaka ;	But on our Saviour's sufferings, death and wounds, I think daily and hourly ;
Tuksiarbigirsara.	And I pray to him,
Nuttamik Saimaunerminik tunnekullunga,	That new grace he would give me,

Umœttingoarallo kersakullugo.	And my heart inflame.
Naugle kissimikuma summilloneet ikkuma,	When I am alone, or whereever I am,
Nungullugit Umœttimne neijongardlutalo, tipeitsuktituranga.	He to my heart is continually near, and makes me joyful.
Taimatog Aniasusia erkeiniarauko,	Likewise when on his sufferings I reflect,
Uanga pivlunga taima aktiksomik anniarmet;	How he on my account so much has endured;
Uangale sumik akkinniaisauara Illiortinnik Ekkarsautiniglo.	Then I do not know what returns to make him for what he has done for me.
Tipeitsuktinieissauara.	To live to his joy I inly desire.
Kyannakau Annaursirsub Assasusia,	Worthy of praise (*or* thanksgiving) is the Saviour's love,
Angnerumet Innungnut tamanut adlanullo.	It is greater than all, towards all men, in all places.
E - - - ovunga.	I am *E.* - - -

Assarsamnut Kattengutimnut Jakomut, Kablunæt-Nunamctumut.

To my dear brother Jacob, in the European-land.

The next is a literal translation of what was dictated by an aged couple.

"Although our eyes overflow with tears, (which was really the case, as soon as they began to dictate,) our hearts are nevertheless happy. Our Saviour has made us to be of one mind; and he has also warmed our hearts; now our constant prayer is, that they may never grow cold again. By his blood he can preserve them burning. — We suppose thou knowest that our Saviour has brought us and our family to *Lichtenfels*. At our first arrival we found no people here, the land was destitute of every thing, and we had no meeting-house. But now I rejoice that there are many here,

whom our Saviour has washed with his blood; and we give you thanks that you have sent us a house, in which we can now daily hear of our dear Saviour, and hold our meetings. Although we are still very deficient, yet we feel that our Saviour often melts our hearts, as the sun melts the snow. And then it is as with the lamp, when fresh oil is poured into it, it burns brighter, and can enkindle others. If we happen to be with heathens, who still walk in darkness, we tell them that our Saviour has redeemed them also with his blood, and that if they would believe in him, they might be as happy as we and the other believers are. We also tell them, that he has delivered us out of darkness, and brought us into his light; and that we now have his bleeding form every day before our eyes. Yes; we represent him to ourselves as wounded all over his body, his hands pierced with nails, and his side transfixed with a spear, from whence blood and water flow, for the cleansing of our souls. In this manner we discourse to our countrymen. For since we have learned to know our Saviour in this light, we love him with our whole hearts, and rejoice in him."

From a Greenlander in *Lichtenfels*:

"I have no brethren and sisters according to the flesh, but I have much rejoiced, when informed by letters, that I have so many spiritual brethren and sisters that belong to our Saviour.

"Now I will tell you how it went with me last year, both with regard to my misery and happiness. I was very heavy, when my little son lay ill so long. I besought our Saviour to take him to himself. He did so, and I thank him for it. At that time, I recollected, how much afraid I formerly was of death. But since I know that our Saviour has broken the sting of death, I rejoice in the prospect of the time when he will be pleased to call me. Whilst here, I beseech him to let me sit at his feet, as Mary Magdalen did, that I may hear words of life from him;

and when I go to bed, or rise in the morning, that he may be near me with comfort and protection. As often as I ponder on his great love to me, a poor sinner, I am so covered with shame, that I know not what to say. For I do not love him enough by far. I cannot sufficiently express my gratitude, that he has permitted my husband also to partake of the Sacrament, so that we now can eat his flesh and drink his blood together. I also give you thanks for sending us teachers, who may show us the true way of life. Now I conclude, and am thy poor weak 'S.K'

CHAPTER VII.

CONTINUATION OF THE HISTORY.

Introductory Remarks. — The Narrative is continued. — Death of Brother Boehnisch. — Heathen Greenlanders, Fisheries, Casualties. — History of Lichtenfels. — National Assistants. — Changes among the Missionaries. — State of New Herrnhut. — South Storms. — Escape of a Missionary from Danger. — Scarcity at Lichtenfels. — Happy Course of that Congregation. — Voyage of Matthew Stach. — Snow. — Diseases, Accidents, and Deaths. — Visitors at New Herrnhut. — Kassiak. — Arrival of Missionaries. — Increase of the Congregation. — Changes in the Colonies. — Death of Frederic Vth. *— Visitors at Lichtenfels. — Remarkable awakening at New Herrnhut. — Tokko. — Immenck. — Rapid Increase of the Congregation. — Return of Henry Huekel. — Awakening at Lichtenfels. — Visits of the Brethren. — Firewood. — Accidents and Deaths. — Death of Matthew Stach. — Appointment of a general Superintendant. — A third Settlement established at Lichtenau. — Out-Places. — Epidemic. — Progress of the different Settlements. — Visits from the East Coast. — Singular Elopements of several Greenlanders. — Dangers of the Missionaries and Natives. — Voyages of the Brethren Grillich and Rudolph. — Scarcity of Provisions. — Voyage of Brother Kleinschmidt. — Greenlandic New Testament. — Hard Winters. — Accident at Kangek. — Conclusion.*

While perusing the preceding pages, some of our readers must have remarked that no attempt of the United Brethren to convert the heathen, has been begun under more unpromising circumstances, prosecuted through a more appalling variety of obstacles, difficulties, and privations, or in spite of them all, been attended with more abundant success than the mission in Greenland. Every one interested in the cause of the heathen, will have observed with joy, that a people, whose country, habits, and manners of life, seemed to

preclude the maintenance or the operation of Christian missionaries among them, or any capability of being organized into a Christian community, have exhibited in two flourishing, well-regulated congregations, a striking exemplification of the truth, that with God nothing is impossible.

It doubtless contributed very much to the success of the first missionary endeavours of the Brethren, that the poor emigrants from Moravia, could not supply men of much intellectual acquirement, but such as in lieu of this, were armed with a lively faith, sound sense, and a constitution inured to hardships and toil. Neither have the Brethren, in their subsequent labours among the heathen, found it expedient, to employ in the capacity of missionaries, men of much literary knowledge, who cannot easily conform their manner of life to the circumstances, or sympathize with the ignorance of the savages, and who might be inclined to substitute their own projects for the suggestions of the Spirit of God, or combine some preparatory process with the use of the simple weapon of their spiritual warfare, the doctrine of reconciliation.

Indeed, it appears from the general progress of Christianity, both through the civilized and heathen world, that God delights to manifest the glory of his strength in the weakness of his instruments, that his presence is not felt, to use the words of Scripture, "in the whirlwind, nor in the fire, but in the still small voice." We do not mean to assert, that intellectual attainments can never be advantageously brought into action by the Christian missionary. Where Satan has fortified his kingdom with the bulwarks of systematic superstition, and established his throne in the minds as well as the hearts of his subjects, it may frequently be necessary to employ all the powers of learning and argument to dislodge him from his strong holds. Hitherto, however it has not been the lot of the Brethren to engage in this species of warfare; nor do they possess sufficient means for its successful prosecution. Meanwhile they regard with unspeakable joy, the triumphs of the cross

over the empire of Satan, where it is supported by regular schemes of mythology, and defended by the cunning of a wily priesthood, as for example, in Hindostan; in which country all the energies of a cultivated understanding may be advantageously used, and are at present successfully employed by different denominations of Christians in this extensive field of missionary exertion.

But we find that we are digressing, and now resume the narrative of the Brethren's mission in Greenland, which in the last chapter was brought down to the period where Crantz's History of Greenland terminates. In carrying it on to the present time, our materials are principally obtained, for the first five years, from a Continuation of the History, published by Crantz himself, and subsequently from the diaries and letters of the missionaries, of which specimens may be seen in the Periodical Accounts of the Brethren's Mission, edited by the Rev. C. T. Latrobe.

The beginning of the year 1763 is rendered memorable by the death of Frederic Boehnisch, who had laboured for thirty years with manifest blessing, in the congregation at *New Herrnhut.*

He had, during the prosecution of his arduous duties in the spring and autumn of the preceding year, by more than usual exposure to the inclemency of the weather, contracted a disorder, which discovered itself by a constantly increasing weakness, and gradually undermined his constitution. A fall from a rock, which happened to him in July, increased his malady, and hastened his dissolution, which took place on the 29th of that month. At his burial, the tears of the assembled congregation of Greenlanders testified their affection for the deceased; and many lamented that they had not benefited more by the instruction of one, who had for thirty years been so uniformly and so zealously attentive to their spiritual and temporal interests. After the death of Brother Boehnisch, Matthew Stach, who had been recalled from *Lichtenfels*, at the express desire of the deceased, and arrived two days

after his burial, took upon himself the direction of the mission. In this labour his principal assistants were Ballenhorst, who returned this year from a visit to Germany, the relict of the departed Boehnisch, who managed the concerns of the widows, and John Boehnisch, assistant to the mission. The deacon, John Soerensen, had on the 8th of July, set off on a visit to our German congregations. Meanwhile the departure of their late missionary seemed to have had a salutary impression upon the Greenlanders. The children, especially during their catechisations and singing meetings, often manifested lively emotion. In their outward concerns, such as collecting turf and grass for the sheep, the Brethren were faithfully assisted by the Greenlander Johanan, who had been in Europe in the year 1748. A ship, which had been cast away on the coast, supplied them with a sufficiency of firewood.

The national assistants reported that the discourses which they had had an opportunity of delivering to the heathen, during the seal-fishery, had made very little impression. Some of the heathen, after having received the exhortations of the believing Greenlanders, remarked that they had frequently heard of a great flood, which had overflowed the highest mountains, and about which they craved some additional information. Others wished to ascertain the opinion of the assistants concerning some other narrative; but none had any ears for the Gospel. One man enquired whether our Saviour had grown out of the earth, like the first man. Upon being answered in the negative, and informed of the origin of man, his fall, redemption, &c. He said, "This is all very pleasant to hear, and we should be very eager for conversion, but * * *" We need go no farther.

The visiting of the sick, and the assemblies for conversation held by the national assistants, gave occasion to many sincere and affecting declarations, and proved a blessing to all parties. Much could not be done among the heathen, some of whom endeavoured to seduce the believing Greenlanders to a participation in their follies, and succeeded in carrying off one boy,

whom they concealed between two rocks from the search of the missionaries. He was however found the day after, brought back to the sound, and given in charge to a steady Greenlander, to whom he promised obedience. The seal-fishery of the Greenlanders was, owing to the mild weather, attended with less danger and more success than usual. However, one single female under the care of the Brethren, lost her life. She fell from a high rock while gathering sea-weed, into the water, and was unfortunately engulphed and carried out of sight by the waves, before any assistance could be procured. Also, in June, a woman's boat from the factory, laden with herrings, was overturned in a heavy sea. The factor immediately dispatched some sailors to its assistance, but before these could reach the spot, five unfortunate females who were in the boat, had found a watery grave. Three of their bodies were found; and a discourse held at their interment, on Rev. xx. 13., "The sea gave up the dead, which were therein," proved a consolation to those who could not procure the benefit of christian burial for the remains of their deceased relations.

In *Lichtenfels*, the congregation had increased more in the five years which had elapsed since its formation, than that at *New Herrnhut* in the first fourteen years after the arrival of the Brethren in Greenland. Many Greenlanders, awakened by the preaching of the missionaries stationed at *New Herrnhut*, betook themselves afterwards to *Lichtenfels*, and were baptized there; while the heathen showed most eagerness for the Gospel in the vicinity of the new settlement. Many of these were much affected by the good news of salvation, and a few joined the believers. Among the new converts was a woman whose children had lived in *Lichtenfels*, which she had often visited to the blessing of her heart, but was for a long time deterred by her husband from coming to the Brethren. At last her husband determined to become a member of the congregation himself. Upon her arrival in *Lichtenfels*, she said, "I cannot express what I felt,

when my husband said, 'steer the boat to *Kaumarsok*,' (*Lichtenfels.*) My heart was filled with joy, and my eyes with tears. Now I am here at last, where I have longed to be for so many years."

The unremitting assiduity of the national assistants in their labours among the heathen, during the fishery, was very commendable. They observed some emotion among their hearers, but the fruits of their labours did not immediately appear. On one occasion, a strange heathen, while fishing in company with the Greenlanders from *Lichtenfels* on a fine moonlight night, evinced how strongly the sublimity of nature can impress the belief in the existence of a God. The heathen alluded to, suddenly raising his eyes, with an air of singular astonishment, to the starry heavens, exclaimed: "It must indeed have been a *Nallegarsoak*, (a great Lord,) who made these things." "Yes," said one of the Greenlanders, "it is a mighty Lord who created the sun and the moon and the stars, and this same Lord died on a cross for the salvation of men." "And," added he, "at the end of the world, when all these things which now astonish you, shall be burned with fire, this Lord will take the believers to a blessed place, where they shall rejoice with him for ever. Should you therefore, not like to become a believer?" The heathen gave no answer, but seemed merely to shudder at the idea of an universal conflagration.

Among a number of Southlanders who, on their journey to the north, fixed their temporary residence near the settlement, many showed a strong desire to remain there, but were withheld, either by their relations, or by the allurements of a roving and dissipated life. Some attended the meetings, and one man, withstanding every temptation, took up his abode among the Brethren.

During the baptisms, which occurred frequently this year, and at the solemn celebration of the Holy Communion, the presence of the Lord cheered the heart of his congregation; and the conversations held with the communicants every month, evidenced their growth in

grace, and in the knowledge both of themselves and of their Redeemer.

The discourses of the national assistants were often strikingly impressive. One of them expressed himself as follows: "How deep our fall must have been, we may learn from the sufferings of Jesus! When God created the visible world, he used only one word, 'Let it be,' and it was; but our redemption could not be accomplished by a word. To restore us poor creatures he had to descend from heaven, live and suffer as man, tremble and groan and sweat bloody sweat, and at last expire in torments, that he might redeem us by his blood. Can any one therefore refrain from loving our Saviour, and devoting soul and body to his service?"

The missionaries having once asked the company of national assistants assembled in conference, whether in case all the European Brethren were forced to leave Greenland, or, like the ancient Normans, were cut off from all communication with Europe by the ice, the native Brethren would continue to live as a congregation of Jesus? The assistants replied, "We have often thought on this subject, and are of opinion, that though the disciples of Jesus, after his death, went each his own way, most of us would still combine to perpetuate the regulations and the faith which we have received from our teachers."

When the Greenlanders began to inhabit their winter houses, the missionaries kept a discourse upon the text: "How lovely it is when brethren live together in unity!" It moved the whole congregation to tears. The different families were afterwards visited, and the national assistants were exhorted to enforce domestic order and strict attention to the education of the children. Family devotion, especially in bad weather, was strongly recommended.

The fishery of the Greenlanders was much hindered by storms, which did considerable damage to their boats and other utensils. Towards Christmas, however, they caught a few seals. It deserves to be noticed, that the catechist, Meyer, acquired such agility in the

management of the kajak, as to be able to accompany the Greenlanders on the fishery.

In this year, a slight shock of an earthquake was felt in the south. Some visiting Southlanders declared that it had frightened them much, and forcibly reminded them of the saying of the missionaries, that "the heavens and the earth would pass away with a great noise." They were told with what joy believers can await the coming of their Lord, but pretended not to understand.

The increase of the congregation by twenty persons during the year, made it necessary to erect a new house; in which labour, the Greenlanders were assisted by the missionaries.

In the next year, several changes took place between the missionaries of *Lichtenfels* and *New Herrnhut*. In August, John Soerensen returned from Germany, and brought with him Salome Schlumbergerin, a young woman, and John Zacharias, a widower from Moravia. Matthew Stach, accordingly returned to *Lichtenfels*, accompanied by his mother, and the widow Boehnisch. John Beck removed to *New Herrnhut*, and Ballenhorst to *Lichtenfels*. On the 29th August, the catechist Huekel, was married to the above mentioned Salome. How the different offices in the congregation were distributed among the missionaries, it is scarcely needful to mention. By occasion of these alterations, they anew solemnly devoted all their talents and strength to the service of their Master, and recommended themselves in prayer to his support.

The Danish missionary at *Godhaab*, Mr. Gregersen, returned this year to Copenhagen. Mr. Bioern Berthel Larsen, catechist at the Danish colony of Zukkertop, and the oldest servant of the College of Missions then living, was appointed missionary of the same place. Mr. Sturm, son-in-law of Mr. Larsen, undertook the management of the trade at *Zukkertop*, and Mr. Olsen removed from that factory, to undertake the superintendance of the whale-fishery at *Holsteinburg*.

The congregation at *New Herrnhut*, received this year no increase from without. Most of the heathen had moved out of its neighbourhood, and the passing Southlanders were as deaf to the Gospel as the rocks which they inhabited. The islands were visited from time to time, and the natives resident upon them seemed to hear the Gospel with pleasure, but they all made some excuse for delaying to join the Brethren. One of them said that he was quite willing to change his present abode for *New Herrnhut*, especially as his aunt had a great liking for the Brethren, but that he was determined first to fetch a number of tent-poles which he had left in the south. Eight Greenlanders who came from *Kookoernen*, attended the meetings diligently, were much affected at taking leave, and promised, with much apparent sincerity, to return.

Meanwhile, the internal course of the congregation was highly satisfactory. All the festivals of the Christian church were duly solemnized. On one occasion, the re-admission of five Greenlanders to the fellowship of the believers, produced great emotion in the congregation. On the memorial day of the first establishment of the Brethren's mission in Greenland, seven adults were baptized. The celebration of Christmas was attended with peculiar blessing to the children. They had a love-feast on Christmas eve, during which they were catechized, and astonished all the auditors by the clearness and correctness of their answers. Shortly before the new year, two boys who had had a quarrel, came to the catechist, in order to complain of each other. He exhorted them rather to complain of their own wickedness to our Saviour, and implore his grace. They both immediately knelt down, and prayed very affectingly to God, that he would enable them to begin the new year with new hearts, and forgive all that was past. After rising, they kissed each other, and being fully reconciled, returned to their several homes.

In the spring of the year, a rapid succession of storms from the south, frustrated and endangered

almost every attempt both of the Greenlanders and Europeans to procure sustenance at sea. No Eyder fowl were to be shot, as these birds only approach the land in a north wind. Several crops of turf were soaked and spoiled by the rain in summer; the half-dried hay was scattered by the wind, and the produce of the Brethren's garden almost entirely destroyed. The Greenlanders could neither catch fishes nor seals, and the herring fishery was spoiled by the rain.

One of their tales, if true, would afford matter for the sectators of sea-monsters. A baptized Greenlander related, that while fishing, he had heard a loud voice under the waves, like that of a man overturned in his kajak; and at the same time observed something of a red colour flouncing about in the water. What can this have been but a mermaid? Many escapes are recorded of both Europeans and Greenlanders in their excursions by water, in every respect similar to those which have been already related. One fine day in March, the catechist Huekel, set off on a hunting expedition accompanied by the assistant Boehnisch. They had scarcely reached the hill called *Riperberg*, when they were met by a violent storm. Boehnisch, who was on high ground, and saw it coming from a distance, immediately set off on his return; and had advanced as far as the harbour, when he found himself unable to proceed, and took refuge under a rock. When this ceased to be a protection, he again got up, walked on, passed the missionary's house, and proceeded along the road to the colony. The storm, meanwhile, took the catechist by surprise. To save himself from being thrown down, suffocated by the drifting snow, or dashed against the rocks, he laid himself down on his belly, crawled along for a whole hour, till he met with a crevice in the rocks, and then buried himself as deep as possible in the snow. In this situation he lay four hours, till the storm abating suffered him to proceed to the settlement. His clothes being soaked with sweat, were so stiffened by the frost, that he could scarcely walk. As soon as the Brethren learned that he had left his

companion alone, they set out with some Greenlanders to seek him, and found him lying in an exhausted and almost lifeless state, at the bottom of the hill. The zeal of the Greenlanders on this occasion was highly praiseworthy. Many, on receiving the first tidings of his misfortune, ran seeking him all over the country, in the most dreadful weather; and when the missionaries approached the settlement after their successful search, they found that half the congregation had come out to meet them with shouts of joyful congratulation.

In April the kajak belonging to Amasa, a baptized Greenlander, was found shattered and floating on the sea. Its owner was never afterwards heard of. The Brethren conjectured that he had been enticed away and slain by a certain Southlander, who had frequently visited *New Herrnhut*, and shown a very friendly disposition, but had committed several atrocious murders in the south. The missionaries had every reason to believe that Amasa was prepared for his sudden and untimely end.

In September, Gregory a baptized man was overturned in a storm, and perished before his companions could come to his assistance. He joined the Brethren in the year 1762, and since that time his course of life had been uniformly pleasing; as he always conducted himself like a genuine but unassuming follower of Jesus.

In Lichtenfels, both in this and the following year the Greenlanders experienced a striking contrast between the scarcity of the temporal and the abundance of the spiritual gifts of God. The winter of 1764 was as severe as the preceding year had been mild, many of the unbelieving Greenlanders died of hunger, and the inhabitants of the Brethren's congregation suffered much want; yet the economy of the latter, together with the assistance of the Brethren and the merchant at the factory saved them from the deplorable fate of their neighbours. The spiritual course of the congregation during these years was very satisfactory to the missionaries, and seemed constantly approximating to

that even tenor of unaffected godliness which it was their constant aim to establish. The children made perceptible advances both in knowledge and grace; and the baptized and communicant adults, by the diligence with which they attended all the opportunities for edification, the emotion which they often displayed, and the unfeigned delight with which they conversed on spiritual topics, showed that they knew in whom they had believed. The congregation had an increase from without of twelve persons. By the ship which arrived in 1764, the Brethren received a new boat, purchased for them by their friends in Europe. It came in a dismembered state, so that they had to content themselves with their old leaky boat, till the arrival of a ship's carpenter, in the next year. They felt exceedingly grateful for this present, which in all probability was the means of saving several valuable lives. Towards the end of the year they were employed in repairing their house, finishing the kitchen, and adding a new room for the accommodation of their expected assistants. About this time also, Matthew Stach and John Beck changed places; the former removing to *Lichtenfels* and the latter to *New Herrnhut*.

In the beginning of the year 1765 Matthew Stach undertook a voyage to the south *, to explore the circumstances of the country and its inhabitants, after having previously gone to *New Herrnhut* to consult with the missionaries there, and taken an affecting leave of both congregations. During his absence the congregation at *Lichtenfels* was superintended by the missionary Balenhorst.

The winter this year was still more rigorous than the last. Even in April a deep snow covered the ground, and rolling in huge balls from the mountain which overhangs the settlement, threatened destruction to the chapel and the Greenland houses. Fortunately no harm was done. On the night after this accident

* The places at which he touched are enumerated in a geographical sketch contained in a note to Vol. I.

the snow drifted in such immense quantities into the hollows between the rocky ridges which surround *Lichtenfels*, that in the morning the circumadjacent country presented a complete level to the eye; and, what is still more remarkable, some Greenlanders who were fishing a few miles off when the snow fell, were drenched with a heavy shower of rain. In May, there were frequent and violent storms, which greatly disturbed the occupation of the Greenlanders. The Brethren, as usual, accompanied the latter on the herring fishery, partly in order to care for the spiritual security of their flock, partly in order to catch some fish for the relief of the poor in times of scarcity. Owing to the continual and heavy rains, both they and the Greenlanders had very little success.

In winter, the missionaries had sufficient employment in building an oven, caring for their flock, and occasionally hunting. The missionary Stach, while engaged in the last-mentioned pursuit, in company of the assistant Rudberg, was overtaken by a storm. Rudberg, being provided with snow-shoes, was driven like a ship under sail with great rapidity to the settlement. But Stach, approaching too near the brink of a precipice, fell headlong into the valley below; fortunately he pitched in a snow drift and escaped unhurt.

One of the Greenlanders met with a curious accident. Though well experienced in all the shifts and evolutions of an accomplished seal-catcher, after having struck a seal, he suffered the line which ties the bladder to the harpoon to twine round his arm. The flying animal consequently overturned his kajak and dragged him under water; and no sooner had he, by the expert and strenuous use of the pautik (oar) again regained the surface, than he was pulled down on the other side; so that it was not till he was nearly exhausted by repeated exertions that he managed to recover his position.

Another having harpooned a seal, the enraged creature returned the attack, and tore his kajak. Two of his companions with the greatest difficulty and danger succeeded in partially stopping the holes with seals' fat, and conveying his sinking boat to land.

Other accidents from seals, snow, and storms were very numerous; but in this year none of them fatal. Several Greenlanders died of pleuritic maladies, spitting of blood, consumption, and other disorders. It is impossible here to give a detailed account of their dying moments; suffice it to say, that the death-bed scenes of all, without exception, added to the many incontrovertible testimonies of the power of the Gospel, and contributed to cheer and invigorate the minds of the missionaries.

The commencement of the year 1765 brought a number of strange Greenlanders, principally from the south, into the neighbourhood of *New Herrnhut*. They all took up their winter quarters in *Kangek*, and frequently visited the settlement. They were generally willing to listen to the Gospel; but some were so bold as to declare openly that they did not wish to be converted, but to remain heathens. Among the rest, the old sorcerer Kassiak came to visit his son, who was baptized. His uniform reply to the exhortations of the Brethren, that he would reflect upon his awful state and upon the expediency of being prepared to meet his God, was, "I am too old to learn. Let the young people be converted, that they may become wiser and better. If I were to be converted I should join your company, because I see that your profession and your conduct agree; but I am now too old, and must go on in my old way." The missionaries also diligently visited the natives; and had reason to hope that their continual exhortation and instruction were not unattended with blessing. On one of his visits Brother Soerensen observed a mother suckling her two children, one of whom was fourteen, and the other twenty-two years of age. None of the heathen could be prevailed upon to come and live at *New Herrnhut*.

Three new missionaries arrived with the ship this year, namely Gottfried Grillich, John George Fluegel, and Joseph Neisser. The Greenlanders in *New Herrnhut*, as well as those in *Lichtenfels*, found it very difficult to procure a maintenance, owing to the un-

seasonable weather; and the Brethren found it almost impracticable to collect a sufficiency of hay for their sheep. They therefore killed fourteen of them, reducing their flock to fifteen. The natives in *Kangek*, and its vicinity, were driven by hunger to devour their shoe-soles, tent-skins, and other more loathsome diet, to which the believing Greenlanders were never forced to have recourse. In summer and autumn, however, the productiveness of the fishery enabled the Greenlanders to dispose of a considerable quantity of blubber to the factor. Two of them perished at sea, by the overturning of their kajaks under unfavourable circumstances. They had both previouslygiven the missionaries much satisfaction by their quiet and orderly conduct The schools were kept as usual, with thirty boys, and forty girls; and the monthly celebration of the sacrament was always a real refreshment, both to the missionaries and their flock. The national assistants became more and more active and useful. Many of their discourses, of which literal translations are given in the diary of *New Herrnhut*, but which are much too long for insertion here, exhibit such specimens of pathetic expostulation, eloquent expression, and appropriate application of similitudes, as would not disgrace the pages of an European divine.

Of all the converts who departed this year, the dying expressions and deportment were such as to leave very little doubt upon the minds of the missionaries that they had exchanged this vale of tears for a place in the mansions of eternal bliss.

In the next year nothing unusual occurred, excepting the increase of the congregation by fifteen persons, six of whom were gained by Matthew Stach, during his visit to the south, six were the relations of the assistant Abraham, who had followed him from a distance to the settlement, and three had come from the neighbourhood. One old man was baptized on his death-bed, and died in firm reliance upon the merits of his Saviour. Three of the believing Greenlanders found a watery grave, while engaged in seal-catching, and

their untimely fate gave the missionaries a good opportunity to expatiate upon the necessity of continual readiness for that death, which so frequently snatched them away while employed in their dangerous occupation. The impression made by the exhortation, was evinced by the lively emotion of the whole congregation. Besides those mentioned, sixteen persons departed this life.

The year 1767 was distinguished by a remarkable awakening among the natives in the neighbourhood of *New Herrnhut*, so that the Brethren were not disappointed in the expectations which the watch-word for the first day of the year inspired. It was, "The Lord Jesus Christ is our hope." At the discourse upon this text, many heathens were present, and listened with evident emotion.

In July, protracted south winds and rainy weather detained a number of Southlanders on their return from their northern expedition, in the neighbourhood of the settlement; and gave the missionaries an opportunity to preach the Gospel to these benighted natives. They all listened with the most devout attention; and one of them removed to *New Herrnhut*. From *Pissugbik*, a place thirty miles farther north, a number of Greenlanders visited the settlement in September, and punctually attended the meetings. The fruits of this visit did not appear till the next year, when a number of the natives from the vicinity of *Pissugbik* joined the Brethren.

From the *Kookoernen*, Millortuarak, an old friend and host of the *New Herrnhut* Greenlanders, brought the corpse of his daughter, in order to have it interred in the Brethren's burying-ground. His request was granted, as his daughter had, during her life, given many proofs of unaffected piety. He declared that he repented of having hindered his four children from joining the Brethren, and promised that, next summer, he would send them all to *New Herrnhut*.

The youth Levi, who the year before, had been baptized, but had withdrawn himself from the society of

the believers, came back this year of his own accord. He had been one of the two examples of baptized Greenlanders relapsing into heathenism, and his unexpected appearance in the meeting caused a wonderful emotion. Many shed tears of joy, and compared his return to that of the Prodigal Son. He said that throughout the last winter, his conscience repeatedly stung him for breaking the awful contract which he had made at his baptism; that he had been much importuned by his relations to stay, but not being able to stifle his conviction, had at last resolved to come to *New Herrnhut*, and solicit the pardon of the missionaries. Some of his relations followed him to the settlement, to see whether he were well received, and appeared pleased with the step which he had taken.

The weather this year was unusually favourable to the fishing and hunting of the Greenlanders; and the herbs in the missionaries' garden rivalled those of Germany in size. The catching of birds failed, owing to particular circumstances; but the capture of some dolphins was an abundant compensation. Only one disastrous accident occurred. A Greenlander from the colony, while in his kajak, was shot dead by a loaded gun, which another person was reaching to him from the shore.

The arrival of the ship occasioned several alterations in the Danish colonies. The factor, Mr. Lars Dalager, having previously obtained his dismission from the company, removed to Finland, to superintend the trade there. In him the Brethren lost a well-tried friend. He was succeeded by Mr. Sturm, from *Zukkertop*, and Mr. Olsen, of Holsteinburgh, returned into his old situation in the former factory.

With the *Godhaab* ship, Brother Joseph Neisser returned to Europe, in order to have a wound in his neck cured, which could not be properly treated in Greenland.

Eight children and fourteen adults were baptized, three Brethren and five Sisters were admitted to the first enjoyment of the Holy Communion, four pairs were

married, and eleven persons departed this life. Short sketches of the lives of the latter are given in the diary, but as they exhibit little that is uncommon, we shall omit them entirely. Of the spiritual course of the congregation, we need only mention that it proceeded in blessing. The church had rest, and was edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, was multiplied.

Meanwhile the congregation at *Lichtenfels* was unexpectedly rejoiced in July, 1766, by the return of Brother Matthew Stach, from his journey to the south. A short time afterwards he accompanied the Greenlanders, who had sailed with him from *New Herrnhut*, back to their homes. By the ship which arrived this year, the Brethren received intelligence of the demise of Frederic V., King of Denmark, and the succession of Christian III. to the throne. The Greenlanders were convened for the notification of this mournful event, reminded of all the blessings which they had enjoyed under the benign government of the deceased monarch, and informed of the request of his successor, to be remembered in their prayers. They then fell down upon their knees, and the missionary implored the continuance of the Divine blessing on that royal house, which had set such a bright example to all other European potentates, in being the first to encourage and support the endeavours of pious Christians, to rescue their heathen brethren from chains of darkness. At the close of every sentence, the congregation responded, "Hear us gracious Lord and God."

With the same ship, the catechist Huekel went on a visit to Germany, on account of the increasing indisposition of his wife. He held his farewell discourse on 1 John, iii. 2., and afterwards recommended the congregation in prayer to God. The Greenlanders testified their affection for him by their tears. His place was supplied by Brother Zacharias and his wife from *New Herrnhut*, whose infant daughter was soon after baptized. This was the first baptism of a child, born of European parents, in *Lichtenfels*.

On November 8th, the wife of the missionary Balenhorst was removed by death, from her active labours in this congregation, to that rest which remains for the people of God. She had been confined a whole year by a lingering disorder, accompanied with very troublesome symptoms.

As specimens of the internal course of the congregation, we shall briefly state a few of the most striking occurrences.

A child, five years old, was frequently observed lying with his face on the ground, and thanking the Lord, that a sickness which he had had some time before, had been made the means of his salvation. He also frequently exhorted his little brother to remember the covenant made at his baptism.

A sick girl, in whom the operation of the Holy Spirit and an ardent longing for conversion of heart had been observed for some time, was baptized on her death-bed. Three days after the transaction, she departed happily. Immediately after her death, a strange heathen came to the missionaries, and requested to be baptized, declaring, with tears in his eyes, that he was determined to devote soul and body to Christ. He was permitted to stay in the settlement.

A woman newly arrived at *Lichtenfels* was frequently heard weeping and bemoaning her wretched condition. She seemed comforted and enlivened by the assurance of the missionaries that such persons as have the deepest sense of their own sinfulness, are the most successful petitioners at the throne of grace.

In the month of September, many Greenlanders were afflicted with a violent pectoral complaint, which was the means of removing several into another world. One of these was Joseph, a married man. He was of a melancholy temperament, and when asked by the missionary on his death-bed, whether he could look forward to his approaching end with joy, he answered, "No." On one occasion, however, whilst the missionary was discoursing to him concerning the love of our Saviour,

he all at once received such a comfortable assurance of the pardon of his sins, that he began to sing for joy, and could not express how happy he felt in the prospect of his dissolution. He subsequently requested the last blessing of the church, and his happy spirit soon after fled away from its earthly prison-house into the arms of its Redeemer.

"It is impossible to express," the missionaries write, "how much this fatal epidemic contributed to endear the little flock of believing Greenlanders to our hearts. Whilst we visited the beds of the sick and dying, and witnessed the cheerful confidence with which they longed for the coming of their Saviour to take them away, the feelings which swelled our bosoms often found vent in tears."

The year 1767 is rendered remarkable in the annals of *Lichtenfels*, for the almost unprecedented frequency of the visitors in that settlement. They came not only out of the immediate neighbourhood to visit their friends, or, like the passing Southlanders, to recruit themselves on their journey to the north, but from distant places, and with the express purpose of hearing the Gospel. Their numbers were greatest in July. Many of them who had seen Matthew Stach on his journey, visited that missionary, and heard a repetition of the truths, which he had told them during his stay in the South. They attended the meetings diligently, and heard the Gospel, not without emotion. Many heathens also came from the Lodge, from *Immuksuk*, from *Kellingeit*, and other places. They were admitted as guests to some of the meetings of the baptized, and especially to the Litany, as it was observed that this form of prayer seldom failed to make a salutary impression upon their minds. Meanwhile brother Balenhorst frequently visited the lodge, *Immuksuk*, and the other islands, and spent the night with the savages, as during the day few men in Greenland are at home. In answer to his exhortations, many promised that they would remove to the settlement next year. Such decisive promises they seldom failed to perform. It appears from the diary, that

on November 26th, Balenhorst returned from a visit to the lodge, and immediately set out on another, in company of brother Fluegel, to *Innuksuk*, where he found a great number of attentive hearers. Sickness prevailed amongst them, and seemed to have been sent to prepare their minds for the more cordial reception of the Gospel. When the missionaries were indisposed, or otherwise employed, the national assistants were diligent in their attendance upon the heathen. By these reciprocal visits of the Brethren and the heathen, eighteen individuals in the course of the year took up their abode in the settlement, with a firm determination to be converted. Of the impression made upon their hearts by the Gospel, the reports of the national assistants afforded sufficient demonstration; and some of them were received into the number of candidates for baptism. At the close of this year, the inhabitants of *Lichtenfels* were exactly two hundred in number.

During the winter, the Greenlanders suffered from scarcity of provisions, and were often exposed to great perils among the driving ice. The youth Noah was lost at sea. He was a fatherless orphan, who had been educated by the Brethren, and had given them much satisfaction.

A Greenland Brother and his wife repaired to the south, to perform the last duties to a distant relative, who, having perished among the ice, had afterwards been driven on shore by the waves, and there left unburied by the natives. On their arrival at the spot, they found that the foxes and ravens had anticipated them, and devoured the body. After their return, the Greenlander, who was one of the native teachers, expressed himself as follows, in a public discourse: "Ah! how miserable was our state while we were heathens. Till my late journey, I never had just ideas concerning it; but now I understand fully how much our Saviour has done for me, in bringing me to the society of his people. For his merciful leading, in this respect, I will praise him to all eternity."

The awakening above described, among the visitors

at *Lichtenfels*, fell far short of that which took place in the course of the year 1768, in the vicinity of *New Herrnhut*. Its origin and progress shall be briefly described. A Greenlander from the *Kookoernen*, named Tokko, in whose eyes a severe sickness had left a troublesome weakness, committed himself to the care of Mr. Brasen, a young Danish surgeon, at the time on a visit in *New Herrnhut*. The Brethren seized the opportunity of proclaiming to him the glad tidings of the Gospel. It soon found entrance into his heart, and also made a powerful impression upon some of his family and friends who came to visit him. Having received a radical cure, he again betook himself to the islands; but scarcely had the Greenlanders forsaken their winter houses, when he repaired with his whole family to *New Herrnhut*, in order to share in the blessing of Christian fellowship. Stimulated by his example, two families speedily followed him from *Kangek*, and another Greenlander, at the head of a family, desired permission to accompany the believers on the herring fishery, which request always betokened an intention to join the society of the Brethren. Also the abovementioned Millortuarak, who had for twenty years been a friend of the Brethren, and never heard the Gospel without emotion, at length resolved to fulfil his repeated promise, and came after the herring-fishery was over to *New Herrnhut*, with all his connections, which, with the other new arrivals, added thirty to the number of that congregation.

Another wonderful commotion, which took place among the heathen of *Pissugbik*, who had so long slept the sleep of death, was still more striking than that just described, and spread as far as *Lichtenfels*. The manner in which it was brought about is somewhat extraordinary, and will be best explained by a short extract from the diary. The substance of the missionaries' account is as follows: "On the 6th of March many strangers from the colony, *Kangek*, *Kellingeit*, and *Pissugbik* attended the sermon in the chapel. The attendance of visitors from the last-mentioned place was

occasioned by an uncommon occurrence. An old and far-famed Angekok, called Immenek, who had for a series of years heard the Gospel both from us and the native teachers, was this winter, while busily engaged in his professional pursuits, so appalled by a frightful vision, that he determined to renounce every species of jugglery, and proclaimed to his countrymen that the tricks of the Angekoks were barefaced impositions, and that all who needed spiritual aid should betake themselves to the only true God. In his dream, the last judgment and the fate of the damned had been presented with many horrible circumstances to his imagination, and affected him so much, that he retired to a lonely place, and spent a number of days in sorrowful meditation. No one could tell what had become of him. During his seclusion, according to his own account, a man appeared to him and said: "It is time to arise out of thy sleep. If thou wilt go to the believers thou shalt be delivered from the power of the evil spirit who now possesses thee, and be saved from eternal damnation." In consequence of this advice he resolved, that on the first approach of summer, he would remove to the Brethren. In the mean time he sent his step-son and three men of his family to *New Herrnhut*, to request that two Brethren might be sent to him, in order to instruct himself and his people in the word of God. These messengers he dismissed with the following injunction: "Go now and hear the agreeable words, and bring some of them back to me." On the same occasion he declared, that if none of his family would accompany him, he would go alone to *New Herrnhut*. They all, however, declared that they would share his fortune, whatever it might be. His four deputies attended the meetings diligently, remained after all the other visitors had left the settlement, visited all the houses, and were very assiduous in learning verses, in order that, as they said, they might have something to take back to Immenek. On the 12th they set out on their return. According to their request, two assistants accompanied them. Five days

after, the latter returned, and could not express with what joy they had been received by the heathen of *Pissugbik*. They were scarcely allowed time to eat, so eager were the natives of that place to hear something of their Saviour. It seemed as if neither children nor adults could ever be satiated with hearing of that greatest of all wonders, that the true God came into the world to die for lost man.

"On the first of May, Immenek came to visit *New Herrnhut* with some of his family, preceded and followed by a large number of women's boats and kajaks. After being edified for some time by the meetings of the congregation, during which both he and his company displayed the most eager attention and devout deportment, he established his house-keeping at the settlement with a family of twenty persons. Soon after, three umiaks full of Greenlanders followed him from *Pissugbik*, and raised the sum total of the increase of the congregation, during this year, to the unprecedented number of eighty souls. Some of these afterwards exemplified the case of those to whom our Saviour alludes in the similitude of the wayside. From the hearts of others the evil one snatched away the seed of the Word. Some heard the Gospel with joy, but having no depth of conviction, were soon overpowered by temptation. Many however received the doctrine of redemption through the blood of Christ into good and honest hearts, where it soon sprung up in flourishing shoots, and exhibited in its maturity fruit-bearing trees of righteousness, to the praise of God and the joy of the missionaries."

While the Brethren were out fishing in the Sound, a Greenlander began to preach certain visionary doctrines, whereby he collected a number of admirers and unsettled some weak and unsteady minds. The missionaries could not at once put a stop to his unprofitable discourse, but admonished the national assistants to keep a watchful eye upon him, and warn the simple not to pay too much attention to his fanciful speculations.

In this way the sectarian spirit which seemed ready to creep in, even amongst Greenlanders, was nipped in the bud.

One married man who could not withstand the attractions of heathenish merriment, nor be convinced of the advantage of remaining in the congregation, resolved to leave the settlement. His wife wept bitterly, and tried every means to induce him to stay, but in vain. They therefore went away, but had scarcely travelled as far as *Kangek*, when they accidentally met with some national assistants, whose persuasions had such an effect upon the husband's mind, that he resolved to return immediately.

In general, the internal course of the congregation gave the missionaries much joy, and afforded many unequivocal signs of increasing spirituality. Twenty children and ten adults were baptized, fourteen persons were admitted to the holy communion, four pairs were married; and the departure of sixteen favoured individuals, in as far as human judgment could determine, translated them from a life of hardship and toil, to that place where having sown in this world in tears, they shall reap a harvest of never-ending joys.

The Greenlanders were very fortunate in their seal-fishery, and sold 150 barrels of train to the factor. In April they caught several white fishes, which they prize highly, both on account of their flesh and the sinews in the tail, which they use for thread. The herring-fishery in June turned out very well, though interrupted by storms. In December the whole congregation having gone to the islands to catch awks, were suddenly overtaken by a violent gale from the north, which drove along thick drifts of snow and threatened to cut off their return to *New Herrnhut*. All, however, succeeded, after running many risks, in gaining the settlement during the night, excepting some boys, who were snowed up in their kajaks. It was apprehended that they had been frozen to death. Next morning, however, they were found, after a long search, and

exhibited every appearance of lifeless corpses. After much shaking and beating, some degree of animation was perceived, and by a thorough warming over a lamp, together with the use of some stimulating cordials, they were restored to perfect health.

By the ships which arrived on July 1st, Henry Huekel returned to Greenland, after a stay of two years in Germany. He brought along with him his sister Korina, a widow, and Anna Schutertin, a single woman. The latter was made inspectress of the young women and girls, and the former married to the missionary Ballenhorst.

To return to *Lichtenfels*. The visits of the missionaries in the adjacent country, and of the Greenlanders in the settlement, together with the constant preaching of the Word, kept up the awakening which had been begun the last year. Concerning a visit in *Innuksuk*, the missionary writes: "I was received with cordial welcome by the natives, and, in speaking with them individually, found in many a real desire to become the property of our Saviour. At taking leave, they earnestly requested a repetition of my visit. The catechist Grillich visited the *Graeder-fiord*, and instructed the natives there, as well as his slender knowledge of their language permitted. They appeared particularly delighted with the hymns which he sung or read to them, and desired that they might be visited by some one who was better acquainted with the language. In *Kellingeit* and other places, the national assistants were very diligent in proclaiming the Gospel to their countrymen, and expatiating on the happiness of believers.

From all the inhabited parts of the neighbourhood, visitors crowded to the settlement, solely for the purpose of hearing the Gospel. They enquired when the congregation days would arrive, and carefully counted the days till the time of these festive celebrations. The solemn baptizm of adults were, after receiving the permission of the missionaries, numerously attended by them. During the Passion Week and Easter holidays the assistants brought many pleasing accounts of

the blessings enjoyed by the strangers during their attendance in the chapel. The result of all this visiting was, that as soon as they had collected a sufficiency of seals and other provisions, several families came with all their goods and chattels to *Lichtenfels*, and increased the number of its inhabitants with sixty persons. Several of these had never seen an European house, and consequently never been in a mission establishment before; but most were such as had had frequent intercourse with the Brethren, and frequent opportunities of hearing the Gospel. Those who remained in the neighbourhood visited *Lichtenfels* again in autumn, and celebrated Christmas with their believing countrymen. They were visited in return, and again invited to the settlement. The missionary Soerensen who came in summer from *New Herrnhut*, made a tour in the neighbourhood, accompanied by the Brethren Grillich and Fluegel, partly in order to instruct the natives, and partly to collect grass for the sheep. They were every where received with hospitality, and heard with attention.

The Greenlanders this year, owing to the favourable weather, were enabled to procure a plentiful supply of the edible products both of the land and sea. The scarcity of drift-wood for firing, compelled the missionaries to seek a substitute in the bushes, which at the farthest extremity of the bay, where the sun has more power than on the open sea-coast, grow to a considerable size. The collecting of them was attended with much trouble and danger; for it was necessary to carry them down the almost perpendicular ledges of rock which fence the shore, and to cut them into small pieces, as their crooked shape would otherwise have made it impossible to get a sufficient quantity into the boat. This labour was rendered still more harassing, by innumerable swarms of flies who had established themselves among the bushes, and who defended their possessions with such vigour and effect, that the eyes of the missionaries were swollen up with the inflammation produced by their bites.

Many dangers as usual attended the Greenlanders at sea, and one boy perished in the waves. A Greenland woman saw his kajak overturn, and its occupier creep out, but before any assistance could reach the place, he went down, and was never afterwards found. He had, previous to the fatal accident, evidenced the reality of his professions, by the steadiness of his life, and been considered by the missionaries, a fit subject for baptism. Another boy, named Jehu, had his lip struck and wounded by a stone. A bandage was applied, and the blood stopped. But on the next day, the wound burst open afresh, and such a violent hæmorrhage took place, that before proper assistance could be procured, he had bled to death. He was a youth from whose good capacity, excellent habits, and real piety, the most sanguine hopes of future usefulness had been entertained. Besides these two, twelve souls passed into eternity. *

In 1771, the venerable Matthew Stach closed his long and successful labours in Greenland. He spent the remainder of his days at Wachau in North America, where he fell asleep in Jesus, in the 77th year of his age.

The progress of the mission appearing to require the presence of a person, who should be qualified to undertake the general superintendancy of its concerns, Brother Christopher Michael Königseer was sent to Greenland in that capacity in 1773. Though he was upwards of fifty years of age when he arrived in the country, he applied himself with indefatigable diligence to the study of the language, of which he soon obtained a very extensive and accurate knowledge. Having received a liberal education, an advantage which none of his predecessors had enjoyed, he was enabled to correct their translations, and also added several new versions of useful works. Among these were a Greenlandic Hymn-book, and a translation of the Summary

* Here ends the Continuation of Crantz. The rest of the narrative is compiled from the Continuation of the History of the Brethren, in German, and from the periodical accounts.

of Christian Doctrine, which have been printed; besides some smaller pieces in manuscript.

Ever since the coasting voyage of Matthew Stach to the South, it had been in contemplation to begin a new settlement near *Cape Farewell*, in a station where many heathens resided; but several years intervened, before circumstances proved favourable to the execution of this plan. At length in 1774, the missionaries John Soerensen and his wife, and the single brother Gottfried Grillich were entrusted with this difficult commission. It was a fortunate concurrence, that about the same time, the Greenland Board of Trade resolved to found an additional colony in the south, under the conduct of Mr. Anders Olsen, a friend of the Brethren; for their prospect of deriving regular supplies from the European settlements, whence alone they could expect them in the first years of their labours, must else, in so remote a situation, have been extremely dubious. After a tedious and stormy voyage, the party, consisting of our missionaries, and some families of Christian Greenlanders, who occupied four large boats, arrived in the island of *Onartok*. Here they found a tepid spring, which irrigated with its streams a verdant meadow ground, diversified with flowers of the gayest colours, a captivating sight for European eyes. But this island, not being adapted to the pursuits of the Greenlanders, another spot was selected for a winter residence, a few miles distant, on the *Agdluitsok-fiorde*. Besides their own company, the Brethren had the spiritual care of upwards of thirty baptized people, belonging to the Danish mission, who followed Anders Olsen to the South; and their daily meetings were frequented by about ninety of the Pagan inhabitants of the country, whom curiosity had attracted to the new settlement.

Within a circuit of a few miles, nearly a thousand Greenlanders resided, to whom they preached the word of Atonement with visible blessing; for as early as the ensuing summer, they had the pleasure to receive fourteen adults into the congregation of believers by holy

baptism. The name of *Lichtenau* was given to the infant settlement.

Several new commercial regulations were made in 1776 by the Directors of the Greenland Trading Company, which were calculated to secure the interests of the natives against the rapacious avarice of European dealers, and fixed an advanced price of blubber in barter. But the benefits resulting from hence to the trade of the Greenlanders, were not without a corresponding disadvantage. A cotemporary order directed that the Greenlanders should divide themselves into smaller parties during the winter, instead of living together in one place; an arrangement which occasioned much additioal labour and anxiety to the missionaries, and was, in many respects, highly prejudicial to the spiritual welfare of their flock. To obviate the want of regular instruction, they were necessitated to maintain a visiting correspondence with the different stations, situated, for the most part, at the distance of ten miles or upwards from the settlements, besides appointing one or two native assistants to reside with each company. At two of the most considerable of these *outplaces*, houses were afterwards built for the accommodation of a missionary and his wife, during the winter, in order that the ministries of religion and the education of the children might be more fully provided for. The utility of this plan was obvious, but insurmountable obstacles arose which led to its abandonment. By degrees, the converts themselves became aware of the injury done to their souls, by their dispersion and long absence from their teachers; many on this account, refused to leave the settlements in future, and the greater part of those who had removed to the several provision-places, returned in a few years. *

* The regulation above mentioned, being still enforced, the Greenlanders, though they might justly claim the right of choosing their place of abode, have, by the advice of the missionaries, and to satisfy the merchants, agreed to a partial distribution in these outplaces, where, however, they have not the benefit of a resident missionary.

In 1777, both congregations were deprived by death of their oldest missionaries, John Beck and Michael Ballenhorst. The former of these venerable labourers in the vineyard of Christ, was the last who remained in the country, of the five Brethren, to whose meritorious zeal and activity, the foundation of our missionary success in Greenland, is, under God, to be attributed. In addition to his pastoral duties, which he discharged with exemplary faithfulness, he translated the entire New Testament, with several portions of the Old, into the native tongue; and only a year before his departure, assisted brother Königseer, in revising a version of the Harmony of the four Gospels.

A destructive epidemic again spread its ravages through the country in 1782. At *New Herrnhut*, the distress rose to such a height, that there was scarcely a sufficient number of healthy persons to bury the dead. Numerous families were plunged into the deepest misery by the death of their most efficient providers, and a multitude of motherless infants were thrown upon the public compassion. The number of deaths in this place from April to August, amounted to one hundred and twenty-five, and the mortality was not even then at an end. *Lichtenfels* was visited somewhat later by this dire pest, but with equally fatal virulence. Under this burden of calamity, the Brethren had, however, the consolation to see the sufferers look forwards to their dissolution with a cheerful resignation, springing up from the assured hope of everlasting blessedness.

Meanwhile, the new establishment at *Lichtenau* was rapidly increasing, and began to wear the appearance of a regular settlement. An European house was erected for the missionaries, and the temporary building which had been run up in the Greenland style, for the celebration of divine worship, soon required enlargement. During the second winter, nearly two hundred persons resided at *Lichtenau*, and within seven years from its commencement, this congregation numbered two hundred and five baptized persons among its members.

New Herrnhut and *Lichtenfels* had indeed ceased to be missionary stations, in the strict sense of the word. The whole surrounding neighbourhood having been gradually christianised under their influence, they could expect little increase for the future, more than what might arise in the number of children born and baptized within their bosom. Cases of adult baptism were not, however, unfrequent, as the Brethren, on the admission of a new family to reside in the place, were not wont to extend the rite of baptism to all its members indiscriminately, but deferred it till such time as they could reasonably believe them to be fit subjects of that holy ordinance. They lost no opportunity of proclaiming the Gospel to those roving bands of pagans, who still, at intervals, paid them casual visits; and they felt the liveliest joy, whenever a rising conviction of the truth of Christianity prevailed over the migratory habits of the strangers, and induced them to exchange their life of wanderings for a home in the settlement. *Lichtenau*, on the contrary, was still the centre of a large heathen population, attached to the district by the stores its bays afforded, and its facilities for every kind of game. Many, it is true, were for a long time deaf to the invitations and promises of the New Testament: but not a year passed, which did not bring an addition of a greater or smaller number of converts, aroused from their sleep of death by the powerful voice of the Son of God, and eager to unite themselves to the company of the believers.

Strangers from a very remote part of the country sometimes visited this settlement. In October, 1785, two men came from the east coast, who had been the whole summer on the road, and whose residence was, in all probability, at least five hundred miles distant. According to their account, iron is very scarce with them. It is their custom to throw their dead into the sea, instead of granting them burial. The story of a race of cannibals who haunted the east coast, was also familiar to them. In 1790, the missionary Ender again spoke with some east Green-

landers. They described their country as extremely barren, scarcely affording grass enough to stuff their boots. The eastern ice-blink appears, from their account, to be a vast congeries of enormous frozen masses, projecting in many places to a considerable distance into the sea; during the whole summer, the avalanches burst from the summits, and thunder down the sides of this glacier in almost uninterrupted succession. The drifts of ice are invariably swept along their coast by a powerful current setting in from the east, so that it is obviously impossible for any vessel to land. In summer the air is of a warmer temperature than on the west side. No herrings are found. Sledges drawn by dogs are in common use, as in Labrador.

Brother Königseer departing this life in 1786, was succeeded in his office, as superintendant of the mission, by Brother Jaspar Broderson, a student of theology, who had already lived several years in the country. He resided by turns at the three settlements, entering with his whole soul into the multifarious engagements which devolved upon him, but devoting particular attention to imbuing the minds of the young with correct notions of the Christian faith. Being firmly persuaded, that the best service he could render to his flock, would be to extend their acquaintance with the inspired volume, he employed his leisure hours in translating select portions of the historical part of the Old Testament, and of the prophecies of Isaiah. Besides this, he compiled a new collection of hymns for the use of the Greenlanders; and having brought a small printing-press with him from Europe, he struck off a few copies for immediate circulation, till a larger impression could be printed in Germany.

But the mission did not long enjoy his useful services. A severe fit of illness, in April 1792, so weakened his constitution, that he could indulge no hopes of recovery in this rough climate, he therefore returned to Europe with his family in 1794. Both the Greenland congregations and his fellow labourers were deeply affected at parting with him; for they h

valued the unwearied diligence with which he attended to their interests, and would willingly have kept him longer amongst them. In the preceding year, the missionary, John Soerensen, also left Greenland, being in the eightieth year of his age, forty-seven of which he had spent in the service of this mission.

It has already been mentioned in the former part of this work, that in case of family quarrels amongst the natives, one of the parties, but more commonly the man, sometimes runs away into the wilderness, and lives and dies in voluntary seclusion from human society. Some such incidents are recorded of baptized Greenlanders. Abia, an inhabitant of *Lichtenfels*, had suddenly disappeared, in November 1785, and as his empty kajak was found some time after, cast on the shore, the general belief was, that he had perished at sea. Nearly ten years afterwards, a Greenlander affirmed, that in a solitary excursion to catch eider-fowl, he had seen the long-lost Abia, sitting on a hill, and had conversed with him. He told him his name, and enquired after his wife and children, adding, "that he had withdrawn from the society of men, merely on his wife's account. The first winter had passed very heavily, but time rendered his solitude more bearable, and he now felt perfectly at ease. Having provided himself largely with powder and shot, when he went away, and using it sparingly, he had still a store remaining. He thought much of his children, and of the Saviour, and trusted in his mercy. He had always cherished the wish to speak with one human being and only one before his death; that wish was now satisfied, and he would never again suffer himself to be seen by man." After making this solemn declaration, he beckoned the intruder to be gone. He was covered with rein-deer pelts, coarsely tied together, and had on a cap of hare-skin; his boots had the appearance of being netted.

Minute and consistent as this statement appears, the missionaries however express some doubt whether this interview, which rests on the testimony of a single

person, may not have been the delusive presentation of a dream. There is not the same ground for distrust, with regard to another convert, Peter, who eloped from the same settlement, into the desert, and is said to have been seen several times in the summer of 1797, but could be induced by no persuasions to return.

An abortive project of the same kind is related in the diary of *New Herrnhut* for 1803, and the passage merits our notice, as being an agreeable proof of the sincerity and open-hearted disposition of the converts. One of the native Brethren from *Kangek*, called upon the missionaries to confess, as he said, his abominable intentions. He stated, that on account of many quarrels which had lately occurred in his family, and of which he owned his own inconsiderate language to have been the cause, he had resolved to forsake them, and escape into the wilderness. With this intention, he set off in his kajak, and spent some nights in a lonely place: "But," continued he, "as I was about to proceed to a still greater distance, I thought, Oh! how happy are those people whom the Lord himself reproves and chastens when they are going astray? Oh! that I were one of them! As I was rowing along, all at once the sea seemed to assume a most dreadful appearance, and with all my exertions, I could not get forward. My kajak appeared to be fixed to the bottom, though I was in the deepest part of the bay. I was frightened, turned about, and immediately rowed to the shore. Here I passed a sorrowful night, and as soon as it was day, returned with shame and repentance to my family. Now I thank our Saviour most fervently, that he delivered me from the ways of destruction. Never more will I follow the impulse of my own heart, but He shall be my only Lord and master."

Though many imperfections and blemishes sullied the spiritual beauty of the Greenland congregations, and the missionaries had to lament the deviations of several of their people; yet the blessing of God still rested upon them as visibly as heretofore, and the

gracious influences of his Holy Spirit were apparent in a life and deportment, conformed to the precepts of the Gospel. Among the declarations of the converts, detailed in the annual accounts of this period, we find numerous instances of true Christian feeling, and entire simplicity of heart, not less impressive than those afforded by the earlier history of the mission.

A single quotation from a discourse of one of the native assistants, which spoke the sentiments of all his brethren, will be sufficient to show, that their faith was not the mere product of habit and education, resting in a cold and heartless assent to the doctrines of men; but a vital belief, built on the solid ground of personal experience. "Words," he says, "are utterly inadequate to express our sensations, when we reflect that the Creator of all things came down from Heaven to redeem poor and needy mortals, by his agonizing death. It almost exceeds belief, but it is still true; no man can believe it of himself, until the Holy Spirit gives him power. Then also we become sensible of the in-dwelling of Christ in our hearts, and under this feeling, it is impossible for us to resist the conviction, that he became man, and suffered for us."

But while the missionaries thought themselves amply repaid for their ministerial labours, by the general harmony and pleasing conduct of their spiritual children, they had to face many difficulties and dangers in their secular occupations, though happily preserved from fatal accidents.

Thus, in June 1794, two Brethren having gone to a neighbouring island, to search for drift-wood, were completely surrounded by the ice, and confined to this dreary spot for upwards of a fortnight. Their fellow-missionaries in *New Herrnhut*, alarmed by their long absence, and fearing that they might be in want of provisions, repeatedly sent Greenlanders to gain intelligence of their situation; but they found it impossible to penetrate with their kajaks through the ice. The prisoners, meanwhile, had the good fortune to meet with a plentiful supply of fish, which freed them

from the apprehension of perishing by hunger, and they at length made their way through the ice, though at the risk of their lives, to the main-land. But here they found themselves at a considerable distance from the settlement, and had to perform a fatiguing journey over high hills, and down abrupt valleys, before they arrived at *New Herrnhut*, having been absent a whole month.

Dangerous as these excursions were to the missionaries, they were at the same time absolutely necessary, their comfort during the winter depending on the drift-wood they collected, as the quantity of wood found in Greenland, in a growing state, is very insignificant. A scarcity of this article could not therefore but occasion the greatest distress, as was the case in *New Herrnhut*, in 1793, when the shoals of loose ice which obstructed the fiords, prevented them from laying in their usual stock of fuel. During the three coldest months, they were obliged to have recourse to the disagreeable expedient of heating their rooms by train-oil lamps, after the manner of the Greenlanders, reserving the little wood they had left for culinary use.

Though the pursuits of the natives inure them to hardships, and their uncommon dexterity enable them to brave every shape and front of danger, even they frequently fall victims to the rigours of their ungenial clime, and are still more frequently delivered from situations of the utmost peril, they scarcely know how.

Two Greenlanders belonging to *Lichtenau*, returning from catching seals, found their passage impeded by a new coat of ice, with which the intense frost had almost instantaneously overspread the surface of the sea, of such a thickness, that their oars were soon rendered useless, and they saw no hope of extricating their kajaks from the fragments which jammed them in on every side. Their desperate situation was noticed from the shore, but it was impossible to come to their assistance. At last a rising gale drove them out of sight, together with the ice-field in which they were embayed, leaving their friends to suffer all the tortures of the most exquisite suspense. Fortun-

ately, however, they reached a piece of old ice, the only one remaining in the bay, where there was barely room for themselves and their kajaks. On to this they scrambled, and reposed themselves as well as they could during the piercing cold of the night. In the morning, the new ice had become so firm that it would bear their weight, and they walked home in safety.

The very next year, a large party in a woman's boat met with a similar disaster, in the same place and accompanied with nearly the same circumstances. Being overtaken by a hurricane, and unable to make the land, they took refuge on a mass of floating ice, drawing up their boat after them with great difficulty. Thus situated, they drifted out to sea with the wind, and were already passing the last island, when the fury of the storm abated, on which they ventured to launch their boat and gained the land.

Caleb, a native assistant of *Lichtenfels* was about the same time obliged to spend two days and a night in the open air when the winter's cold was most intense. At night-time he drew his kajak upon the ice, and slept in it in a sitting posture, while the thermometer stood at zero of Fahrenheit. On his return home he merely complained of thirst, though he had tasted no food during the whole time of his absence. But such privations are of common occurrence among these hardy natives.

Another Greenlander had nearly lost his life by an unexpected attack from an animal of the whale tribe, to which he had approached too near with his kajak. The fish by a sudden spring seized the fore-part of the skin-boat with his jaws, raised it completely out of the water, and after upsetting his enemy retreated into the deep. Two persons who happened to be at no great distance, hastened to the spot, and helped him to recover his balance, so that he escaped without any other injury than the alarm inspired by so unusual a rencontre.

But what peculiarly claims our attention in this brief review of the hardships and casualties to which life is subject in these arctic regions, is the imminent risk incurred by the missionaries themselves in their

passage to and from their stations. The voyage of Brother Grillich to Europe on business of the mission, is one out of several instances on which we found this remark. He left Greenland in October 1798, with a ship belonging to *Julianahaab*, but after plying about for five weeks, in the lower part of the strait, the vessel was so much damaged by the drift-ice, that she was obliged to return. In February 1799, he again set sail in the same ship, but the quantity of drift-ice at sea was greater than before, and hampered them perpetually from the 18th to the 25th of that month. At length the captain finding the ship so clogged and damaged that he could not hope to save her, resolved to quit her with all the property on board. On the last mentioned day, therefore, the whole ship's company began their march over the ice, dragging a boat after them. They spent two nights in the open air, and had no means of quenching their thirst, but by drinking melted snow. On the third morning they came to open water, in which they launched their boat, and sailing five leagues, again reached the barren coast of Greenland. Scarcely had they landed when a most tremendous storm arose with snow and sleet, so that had they been still at sea, they must all have perished. But they were now in a very disastrous situation, without any food or covering for the night. On the following day, however, it pleased God to send them a favourable wind, with which they sailed five leagues and reached the colony at *Frederickshaab* in safety. After a further detention of a month in this place, Brother Grillich once more reached *Lichtenfels*, and finally arrived in the October following at Copenhagen with the ship from *Godhaab*.

Some years afterwards, in 1804, the missionary C. F. Rudolph and his wife experienced a still more remarkable preservation in an attempt to return to Europe, after a service of twenty-six years in Greenland.

They left *Lichtenau*, June 18th, and went on board the same evening at *Julianahaab*, the nearest colony. The ship's company consisted of twenty-six persons, in-

cluding the crew of a vessel stranded in the preceding year near *Staatenhuk*. They had on board a cargo of 700 barrels of blubber, but no peltry, owing to the number of rats with which the vessel swarmed. After lying a month in this bay, blocked up by the ice, the ship weighed anchor, and wore her way with much difficulty to Dutch Harbour, about two miles below the colony. Here they were again detained for several weeks by the southerly winds, which drove the ice constantly towards the shore.

Intelligence at last arriving from *Julianahaab*, that the sea was free from ice off *Nunarsuk*, the captain again weighed anchor, though appearances were far from being favourable. The wind was S. E. and very high; it rained heavily, and there was still much ice in sight. During the whole night they sailed continually between huge fields which made a roaring noise; and the sea being rough, the vessel rolled excessively. To secure her in some degree from the shocks to which she was exposed, large pieces of ice were fastened to her sides with grappling irons. In this manner they forced their way for three days and nights through the icy masses which surrounded them.

"Early on the 25th of August," writes Brother Rudolph in his journal, "a storm arose from the south-west, which drove the ice-mountains close to our ship. The scene was awful and horrible; we expected momently that she would be crushed to pieces. As she drove with close-reefed sails before the wind through a multitude of smaller flaws, she struck upon a rock, from which, however, she got off without injury. But soon after, she ran her bows with such force against a large ice-field, that several planks started at once, and the water rushed rapidly into her. The captain immediately jumped into the small boat with part of the crew, and having landed them on a large field of ice, returned for another party." The rest were employed in unloosing the large boat, with the intention of saving themselves in it; for the ship was

filling fast with water, and perceptibly going down on her starboard side, till, by the time the boat was hoisted out, only the larboard gunwale appeared above water. The captain and all the sailors having left the ship, my wife and I were left alone above our knees in water, holding fast by the shrouds. At last Captain Kiär of the stranded vessel, came to our assistance saying: 'I cannot possibly forsake these good people.' By his friendly aid we got into the boat, and had our hammock and bed secured. Several tons of ship-biscuit, and other necessaries, with all the papers and letters on board, were also lowered into the boat.

"We now left the wreck, being about twenty-eight miles distant from *Lichtenau*, and about a league from the neighbouring headland of *Nunarsuk*. Our boat was heavily laden with men and baggage, and had already taken in much water. The sea broke over us continually, and the steersman fearing that the boat would sink, made for the nearest island. It proved to be a rough pointed and naked rock, deeply excavated in many places by the dashing of the breakers. After ascending to some height, however, we found a small spot covered with low grass. We now endeavoured to land our provisions, but the waves beat frightfully against the rock, and tossed the boat up and down so furiously, that she broke from her moorings, and was hurried out to sea. Eight men immediately pushed off in the small boat in the hope of recovering her. They succeeded in overtaking her, and four of them instantly leaped on board; but the fury of the storm, which whirled the waves like smoke through the air, baffled all their efforts to regain the landing-place; they were driven to the other side of the island amongst heaps of ice and foaming breakers, and we now beheld with horror, both our boats crushed to pieces; nor did we entertain the least doubt that all the eight sailors had perished, as it appeared impossible that they could get over the ice to shore, while the waves rose so high. All our hopes now vanished, and

the whole company gave themselves up to loud cries and lamentations, seeing no other prospect than that of miserably perishing by hunger on this naked rock. In the evening we lay down to rest, close together, without tent or covering. We were wet through, and lay in a pool of water; for as it rained heavily and incessantly during the whole of this and the following day and night, the water flowed down in torrents from the summit of the rock.

"Aug. 26, we saw three men walking on the shore, opposite to the spot where the boats had been wrecked, and concluded that these were the only survivors of the party. They fixed the only oar they had saved in the ground, as a signal, and tied a handkerchief to it.

"Aug. 27, the captains, their mates, and the greatest part of the crew, prepared to make an attempt to gain the shore, by walking across the ice. By leaping from piece to piece, and drawing them nearer when they were at too great a distance, with leather thongs and hooks, they, with the utmost difficulty, accomplished their object. We would willingly have ventured along with them; but having fasted for two days, we were conscious that we could not bear the fatigues of such a journey. We were now alone on the rock, with the ship's cook, whom weakness likewise prevented from following his comrades. In this dreadful situation, our only hope and trust was in the Lord, our Almighty Saviour. We were comforted in believing that He watches over his children, and that without His will, not a hair of their head shall fall to the ground. Whenever the sun shone, we employed ourselves in drying the few things we had saved from the wreck; but we were at last so enfeebled by hunger, that we were scarcely able to do even that, having nothing to support life but fresh water, collected in the holes and crannies of the rock. All day long we looked out towards the opposite shores, in the hope of descrying the Greenlanders coming to our rescue; but no Greenlanders came, and we gave way to the dreadful suspicion, that the ship's crew had perished on the road. The

thoughts of ending our lives on this barren rock, and lying here unburied, to glut the maw of ravens and sea-fowl, which were constantly hovering around us, and seemed impatient for their prey, troubled us for a short interval; but the consolations of our Saviour supported us, and we soon felt entirely resigned to his will.

"At length, on the 2d of September, Sister Rudolph happening to raise herself up from the hard couch on which they sought repose for their emaciated limbs, espied two Greenlanders in their kajaks making towards them, and hailing them. A new life instantly seemed to animate their limbs; they climbed to the summit of the rock, and shouted with all their might to make themselves heard. It appeared that these Greenlanders, who, according to promise, had been dispatched by the captain to bring them off, had been roving about the island the whole day, and seeing no person upon it, were just about to return, concluding that they were dead. From them our missionaries received a few herrings and some seals' fat, after being without food for nine days. But as the Greenlanders had no boat with them besides their kajaks, they were obliged to remain upon the rock till the evening of the next day, when a woman's boat arrived for them. On the 4th they came to an island where they found the greater part of the ship's crew, and the party who had been wrecked in the two boats, with the exception of one man. These latter had suffered extreme hardships, as was evident in their appearance; for they were quite emaciated, and had large red spots in their eyes.

"They arrived at the colony of *Julianshaab*, on the 8th, and after recruiting their strength, proceeded in a few days to *Lichtenau*, where they were received with the most affectionate welcome, and with heartfelt gratitude to God, who had so wondrously wrought out their deliverance. Having remained here till the following May, they set out in a Greenland boat for *Lichtenfels*, where they arrived, after a perilous voyage of

four hundred miles along the coast, in the end of June. From hence they took shipping for Copenhagen, and had a very easy and agreeable passage of only twenty days."

The missionaries had hitherto received regular annual supplies of provisions and other necessaries from Denmark, with only one partial interruption, which served to suggest to their friends in Europe the precaution of furnishing them with them with a year's store in advance. But the war in which all the powers of Europe were now involved, and the consequent rupture between Great Britain and Denmark, powerfully excited their apprehensions, and roused them to the recollection of their precarious and dependent situation. One of two ships sent out in 1808, with supplies for these colonies, by the benevolent permission of our government, was lost in the ice; and the stores designed for them the next year could not be sent, as it was found inconvenient to fit out vessels from this country to Greenland. Another misfortune was the capture of a Danish provision ship by an English frigate; and thus only one small vessel arrived that year, the cargo of which was by no means sufficient to supply the many factories on the coast. The Danish government had indeed sent express orders that the mission-settlements of the Brethren should have a proportionate share of the provisions, but it of course fell very far short of their wants.

Our missionaries at *New Herrnhut* and *Lichtenfels*, remark in their letters of 1809, that though they were not yet destitute of the most necessary articles of subsistence, they had to measure out their provisions, to make them last as long as possible. Their stock of wine was so reduced, that they could rarely celebrate the Holy Communion, which they much regretted. Another very serious inconvenience was the want of linen, and of tobacco, which is the current coin of the country. But the distress was most severely felt at *Lichtenau*, as appears from the following extract of a letter written by the missionary Beck in 1813.

"In 1807, we received the last regular supplies. This was sufficient, in addition to what we had spared from former years, to maintain us for a considerable time; and as we hoped that the interruption occasioned by the war would not last long, we felt no anxiety; but when both the colonists and our Brethren at *New Herrnhut* and *Lichtenfels* began to suffer, we even helped them out of our store, to various necessary articles, of which, however, we afterwards felt the want. In the north, there was yet some trade, by which partial relief was obtained; but here, nothing could be had from that source. Yet we thanked God, that there still existed the means of supporting life, though we suffered many privations, such as of beer, coffee, sugar, and wine, and afterwards of butter and salt: we made the latter last as long as possible, by boiling our fish in salt water; and though what was sent to us in 1810, did not arrive here till 1812, we have to thank our Heavenly Father for having given us our daily bread. At last, we were the only people that had any tobacco. We had likewise some seeds left, and got a small supply of garden-stuff. The Greenlanders brought us scurvy-grass in exchange for tobacco. The latter article, however, became at last so scarce, that a pound cost 7*s.* 6*d.*"

Some of the colonies had to endure still greater privations, the inhabitants being reduced to the necessity of supporting life, by eating small herrings, muscles, and even sea-weed. Many of them left the country, chiefly on this account.

In this distressed condition, they continued till the year 1811, when the British government generously afforded the Danes every facility for supplying their Greenland colonies, by permitting Danish vessels, furnished with a proper licence, to sail thither. This humane measure at once relieved them from their present suffering state, and from still more gloomy forebodings regarding the future.

While this regulation continued in force, the missionary John Conrad Kleinschmidt, whose wife had

recently departed this life, resolved to bring four of his children to Europe, and in this view, left *Lichtenfels* in an umiak, July 15th, 1812, the day on which, nineteen years before, he had arrived in Greenland. "The morning," he writes, in his journal, "was uncommonly clear and beautiful. The sound of several wind-instruments, upon which some of our Greenlanders, stationed on an eminence near the shore, played various tunes, was heard by us to a considerable distance; and while my mind was occupied, and somewhat oppressed by a variety of considerations relating to the difficulties I was in, and likely to encounter hereafter, I derived great encouragement from the behaviour of my little daughter Catherine Elizabeth, who afterwards departed this life, at Leith in Scotland. She seemed quite transported, and all day long sung Hallelujah, as if she was commencing her pilgrimage towards heaven, and had a presentiment of what would be her happy lot, at the end of this voyage."

After a perilous voyage, they arrived on the 21st of the same month, at *New Herrnhut*, whence they set sail, September 2d, in the Danish ship *Freden*, bound for Leith. Owing to unfavourable weather, they did not lose sight of the coast till the 25th, when a fair wind sprung up, which carried them swiftly round *Staatenhuk*, and gave hope of a speedy voyage. Suddenly, however, a most tremendous storm arose from the north-west, which raged for three days and two nights without ceasing. On the evening of the 29th, when it was at its height, a flash of lightning struck the ship, and threw down two sailors, one of whom instantly expired. All on board were filled with the utmost consternation, especially below deck, where no one could guess the cause of this terrible shock; and the captain rushed out of the cabin, exclaiming, "We are all lost, and there is no ship near to save us!" Our missionary, immediately turned to his poor terrified children, and said: "We shall now altogether go home to our Saviour; we will therefore prepare ourselves to meet Him, and commend our souls to Him." Upon

this, they all began to weep aloud. One said, "O yes, we will all go to our Saviour, if He will receive us;" another, "Let us return to *Lichtenfels*, or go directly to England;" a third, "We will pray to our Saviour to help us." He comforted them, and represented to them the passage out of this world, as pleasantly as his painful feelings would allow him. It was, however, soon discovered, that there was no appearance of fire in the ship, and no farther mischief was done, than the breaking of a window in the cabin. But the captain and the first mate, the latter of whom stood close to the two sailors at the time of the fatal accident, were so stunned, that for some days they were quite ill; nor did the captain recover his spirits during the whole voyage. They had afterwards, again to encounter hard gales and contrary winds, which so protracted the voyage, that they were put on short allowance of water. But this privation lasted only five days, as they came in sight of the Scottish coast on the 8th of October, and two days after, cast anchor in Leith roads. During their stay in this place, where they experienced the most friendly attentions from several worthy friends of the mission, Brother Kleinschmidt's daughter Catherine, only three years old, but a child of an uncommonly lively and affectionate spirit, died after a short illness.

A most tragical event occurred in Greenland during his absence. A party of Christian Greenlanders, having celebrated Christmas at the settlement of *Lichtenau*, were returning to one of the out-places, where they resided, according to an order of government, intended to promote the interests of trade. They set out in a skin-boat, or umiak, in January, 1813, when the thermometer was twelve degrees under Reaumer's freezing point. Before they had proceeded far, the floating ice encounterered them, closed upon them, and crushed their boat to pieces. The party escaped upon a large field of ice, and drove about for four-and-twenty hours, when, during the night, a violent storm arose from the north, which carried them out to sea. Here

they must all have perished, as nothing more was heard of them. They were seventeen in number, old and young, all baptized members of the congregation.

After spending the winter at Fulneck, and marrying again, Brother Kleinschmidt and his wife, in company of the missionary Gorckè *, his wife, and infant daughter, and of Brother Müller and Sister Goll, sailed from Leith in the Hvalfisken, for Greenland. They left Scotland May 24th, 1813, and after a safe and expeditious voyage of five weeks, arrived at *Godhavn* in *Disko Bay*, the captain, contrary to his engagement, refusing to land them at any of the missionary settlements. This unfeeling conduct was the more reprehensible, as there was every facility for landing them either at *Lichtenfels* or *New Herrnhut*. Even the mate and sailors remonstrated with him on the cruelty of his behaviour, but in vain; for he continued his course night and day; and all the reply he made, was, "Never mind, they have the summer before them." The consequence was, that they had to travel back in a boat, coasting it all the way, six hundred miles, to *New Herrnhut*, and ninety more to *Lichtenfels;* and Brother Kleinschmidt and his wife had still to perform a voyage of nearly five hundred miles from thence to *Lichtenau*, their place of residence. But, by the mercy of God, they all reached their destination before winter set in, though Brother Kleinschmidt's party were four months on their voyage along this rocky and dangerous coast.

One of the first cares of the missionaries, after their return, was to furnish a complete translation of the New Testament, into Greenlandic; the Bible Societies, both in London and Edinburgh having kindly offered to print it for them. This important work was committed to Brother Kleinschmidt, who, from his long residence in the country, had obtained a very com-

* Brother Gorckè had lived in Greenland before, but had left it seven years ago, to pay a visit to Europe, where he had been thus long detained, in consequence of the war. The rest were new missionaries.

petent knowledge of the language; and, to ensure the greatest degree of accuracy, the manuscript was submitted to the revision of the other missionaries, in each settlement, who were best qualified for the task. This arrangement, however, concurred with other hindrances to delay the progress of the new version; but we are happy to learn from the accounts of the last year, 1819, that the whole was finished, and only waited another final revision, before it should be transmitted to Europe. Besides this, Brother Mentzel translated a small duodecimo work, entitled "*Jesus, the Friend of Children,*" being a short compendium of the Bible, written for children, and recommended by a society of pious ministers in Denmark for distribution among the Greenlanders of both missions.

In November 1816, an adult heathen was baptized at *New Herrnhut*, and as an interval of sixteen years had elapsed since the last transaction of the kind, it was attended with a more solemn impression on all the spectators. In the same place, the missionary, Henry Mentzel, was suddenly called home to his eternal rest, October 31st, 1816. He had spent thirty-three years of his life in the active service of the Greenland mission.

All the recent communications of our missionaries concur in stating, that the winters have of late increased in severity and duration, while the summers have become colder and more stormy, and the supplies of drift-wood less and less abundant. The intercourse between the different settlements met with unusual obstruction, from the gathering of ice in all the inlets, and round the islands of the coast, which formed an impenetrable barrier for a great part of the year, and confined their excursions to very narrow limits. A marked difference was, however, observed between the climates of *New Herrnhut* and *Lichtenau*, that of the latter being warm in comparison.

In this place, the number of widows and orphans, destitute of every means of support, became so considerable, that the missionaries found it necessary to

solicit the benevolent assistance of their friends at home, in favour of their suffering Greenlanders. A supply of tobacco, which is the principal medium of trade in that country, was earnestly requested. In a letter of 1816, the missionary Kleinschmidt thus describes some affecting circumstances of the distressed situation of his flock. "Our poor Greenlanders had to endure a severe famine in spring, in consequence of the severity of the winter. It was a heavy time with us, as they directed their eyes to us in all distress, and we could not help them as we wished. The little children especially excited our pity, as they were less able to bear hunger than others, and besieged our house every day, begging for food. I bought 500 cod-fish, besides a quantity of herrings, and distributed them chiefly among the children. Many of our people were obliged to eat part of their tent-skins, for want of other sustenance. When our store was quite exhausted, with what feelings did we gaze on the famishing crowd which surrounded us, unable as we were to procure food for so many in this wilderness! But now the Lord's help appeared speedy and complete beyond our expectation. He heard our groaning, and it seemed as though food rained from Heaven. The cold abated, and an uncommon number of seals came to the shore, so that some were daily caught, and carried home."

We have the satisfaction to add, that in consequence of an appeal made by Mr. Montgomery, to the British public, donations, amounting to upwards of 120*l.* in money, and several valuable parcels of needles, knives, iron hooks, &c., have been received. The money, converted into tobacco, was last year already transmitted, with the rest of the articles, for the relief of the widows and orphans of the three settlements, who felt and expressed the deepest gratitude for this seasonable supply.

The letters of last year, which arrived unusually early, contained an account of a melancholy accident at *Kangek*; a large number of Greenlanders having been seized with a violent and fatal illness, in consequence

of their eating of the putrified brains of a walruss, no less than thirty-two persons were carried off by the sickness which ensued, in a very short time. The Brethren had the pleasure to perceive that the greater part were able to rejoice in the prospect of their dissolution, and that those who had fallen into deviations, turned in their last hours, as true penitents, to the Saviour of sinners. The friends and neighbours of the deceased could not be otherwise than deeply affected by this awful occurrence.

Our Brethren themselves were all in good health and spirits, enjoying undisturbed peace with one another, and with the gentlemen of the Danish mission, and happy in the many perceptible proofs of His presence, who, though unseen, dwells and reigns in the midst of his people. Though the lukewarmness and indifference of some of the younger part of their flock, especially in the out-places, caused them no small uneasiness, yet they had in general rich cause to thank the Lord our Saviour, for the honour which He put upon their testimony. The witness which they bore that, by His sufferings and death, He has made an atonement for sin, and provided a ransom by which mankind may be delivered from their thraldom, was received by the Greenlanders with thankfulness and joy; and amidst all their weakness and insufficiency, this encouraged them to persevere, with zeal and fervour of spirit, in their blessed work. We could not desire a more affecting picture of the happy and peaceful life of the missionaries and their flock, than that presented by the following extract from a communication of Brother Gorckè of *Lichtenfels*.

"During the Christmas holidays, and in the ensuing season, an extraordinary spirit of love and compunction of heart was perceivable throughout the whole congregation, and it was evident, both in old and young, that the Spirit of God was leading them, more than ever, into all truth. When we spoke with them individually, their declarations and expressions were remarkably serious, and filled our hearts with joy.

On the second Christmas holiday, a party of them came of their own accord, and placing themselves before our house, began to sing hymns of praise and thanksgiving, accompanied by musical instruments. They did this with such devotion, that it affected us deeply, and none within the house could refrain from tears. The company of singers seemed quite enraptured; and their voices were so sweet and harmonious, that they appeared to us truly angelic, particularly during the last verse:—

'Should not I for gladness leap,
Led by Jesus as his sheep?
For when these blest days are over,
To the arms of my dear Saviour
I shall be conveyed to rest,
Amen! yea, my lot is blest!'

"It was to them, as they afterwards expressed themselves, as if they already stood before the throne of the Lamb, singing the new song in praise of their redemption by His blood. "I hardly knew where I was," said one of them; "I have often assisted at such solemnities before, but I never felt what I felt on this occasion. Surely our Saviour was present with us today; we have, anew, made a total surrender of our hearts to Him, and he has graciously accepted them. O that we might show our thankfulness, keep the promises we have made, and live more to his honour!

"Yes, my dear brother," he continues, "how happy is such a life, spent among a flock of true children of God, and lovers of the Lord Jesus Christ, collected from among wild and barbarous heathen! How willingly do we forego many outward advantages, enjoyed by those living in other countries, while we partake of the real blessedness of the house of God, in such a family of Jesus, who have been brought by the Spirit of God out of heathenish darkness, into the glorious light of His countenance! I landed upon Greenland ground, thirty-seven years ago; and gladly would I serve my Lord and Saviour, if He required and enabled

me so to do, thirty-seven years more, to have my share of the grace and mercy, which He thus richly bestows upon this congregation of converted Greenlanders; and as my dear wife is entirely of the same mind with me, we both wish to spend and to be spent in this happy place."

With such dispositions, our missionaries, though suffering the pressure of far heavier afflictions than any they have to endure, might well console themselves with the sacred words of promise, "He that goeth forth and weepeth, bearing a precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

APPENDIX.

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APPENDIX.

Narrative of the First Settlement made by the United Brethren on the Coast of Labrador, with a brief View of the Progress of the Mission.

At a very early period, our missionaries were strongly impressed with the opinion, that the natives of the opposite coast of Davis's Strait bore a near relationship to their own Greenlanders. The interesting but scanty notices, which Ellis subsequently gave of the inhabitants of the north side of Hudson's Bay, greatly tended to confirm them in this supposition. Their settlements in Greenland were established in a prosperous state, and left them at leisure to look farther from home. Here then was a new and wholly unoccupied field of labour, for which their knowledge of the language and other circumstances, gave them peculiar advantages; so that they considered themselves entitled, or rather bound by no common obligation, to extend the blessings of the Gospel to these poor savages. Matthew Stach, the oldest Greenland missionary, was extremely active in the promotion of this project, and in 1752 solicited the Hudson's Bay Company for permission to preach the Gospel to the Indians belonging to their factories. His application proving fruitless, some of the Brethren in London, joined by several well-disposed merchants, fitted out a vessel for a trading voyage on the coast of Labrador. Four Brethren went out in her as missionaries, together with Christian Erhard, a Dutchman, who having been engaged in the whale fishery in Disko Bay, had picked up some knowledge of the Greenlandic, and had lately joined the Brethren's church.

They set sail in May 1752, and in July cast anchor in a large bay on the coast of Labrador, to which they gave the name of Nisbet's Haven, in honour of one of the owners of the ship.

Here they determined to fix their residence, and erected their house which they had taken with them ready framed. Erhard meanwhile proceeded with the ship farther to the north, for the purpose of trade. He found that he could make himself tolerably well understood by the Esquimaux; but as they were afraid to come on board on account of the guns, he suffered them to persuade him to land in a bay between the islands in an unarmed boat with five of the crew. None of them returned, and as the ship had not another boat, no search could be made for them. The captain, having waited several days without being able to gather any information respecting their fate, sailed back to Nisbet's Haven, and calling on board the missionaries, represented to them, that after the loss of his boat and the best part of his men, he could not accomplish the voyage home without their assistance. Under such circumstances they could not refuse his request; but they left the place with regret, and consoled themselves with the thoughts of returning in the following year. On their arrival in England it was not deemed advisable to renew the attempt, until intelligence should be received of the safety of Erhard and his companions; and as on the return of the ship, several of their dead bodies were discovered, and the deserted house was burnt to the ground, both the trade and the mission were for that time abandoned.

In 1764, Jens Haven, who had laboured for several years as a missionary in Greenland, and had recently returned with Crantz to Germany, proposed to resume this enterprise. With this intention, he came to England, and was introduced by the Brethren in London to Hugh Palliser, esq. the governor of Newfoundland, who freely offered him his support, and gave him the necessary letters of recommendation. * In May of the same year he arrived at St. John's; but he had to meet with many vexatious delays, before he reached his destination, every ship with which he engaged refusing to land for fear of the Esquimaux. He was at length set on shore in Chateau Bay, on the southern coast of Labrador; here, however, he found no signs of population, except several scattered tumuli, with the arrows and implements of the dead deposited near them. Embarking again, he finally landed on the island of Quirpont or Quiveron, off the

* The governor himself arriving shortly after at his station, issued a proclamation in his favour, which reflects no less credit on his own judgment than on the disinterested zeal of our missionary. "Hitherto," he says, "the Esquimaux have been considered in no other light than as thieves and murderers; but as Mr. Haven has formed the laudable plan not only of uniting these people with the English nation, but of instructing them in the Christian religion; I require, by virtue of the power delegated to me, that all men, whomsoever it may concern, lend him all the assistance in their power."

north-east extremity of Newfoundland, where he had the first interview with the natives.

"The 4th September," he writes in his journal, "was the happy day when I saw an Esquimaux arrive in the harbour. I ran to meet him, and addressed him in Greenlandic. He was astonished to hear his own language from the mouth of an European, and answered me in broken French. I requested him to return and bring four of the chiefs of his tribe with him, as I wished to speak with them. He accordingly ran back with speed, shouting out, 'Our friend is come.' Meanwhile, I put on my Greenland dress, and met them on the beach. I told them, I had long desired to see them, and was glad to find them well. They replied, 'Thou art indeed, our countryman.' The joy at this meeting was great on both sides. After the conversation had continued for some time, they begged me to accompany them to an island about an hour's row from the shore, adding, that there I should find their wives and children, who would receive me as a friend. By accepting this offer, it was evident that I should place myself completely in their power, but conceiving that it would be of essential service to our Saviour's cause, for me to become better acquainted with these savages, I simply turned to Him, and said, I will go with them in Thy name. If they kill me, my work on earth is done, and I shall live with Thee; but if they spare my life, I will firmly believe that it is Thy will, that they should hear and believe the Gospel. The steers-man and another of the crew, landed me on the island, but immediately pushed off again, to see at a safe distance what would become of me. I was presently surrounded by the natives, each of them pushing forward his family to attract my notice. I warned them not to steal any thing from our people, and represented to them the danger of it. They told me that the Europeans were also guilty of thieving, to which I replied, that if they would only inform me of the delinquent, he should be punished.

"The next day, eighteen of them returned my visit, according to promise; I took this opportunity to assure them of the friendly disposition of the British government towards them, and promised that no injury should be done to them, if they conducted themselves peaceably; I also offered them a written declaration to this effect from Governor Palliser; but they shrunk back, when I presented it to them, supposing it to be alive, nor could they by any means be persuaded to accept of this writing. They listened to all I said, with the greatest attention.

"In their bartering concerns with the crew, they constituted me the arbiter of their differences; for, said they, you are our friend. They begged me to come again the next year, with some of my Brethren, and were overjoyed when I promised that I would. I told them also, that on my return, I would speak to them of things which were of the greatest importance to their happiness, and instruct them in the knowledge of God. One of them asked if God lived in the sun. Another enquired, whether it would make him more prosperous in his affairs, if he believed in his Creator. I replied, there was no doubt of it, if he attended to them with proper diligence; but the happiness of a future life, was infinitely preferable to present prosperity, and this might confidently be expected by those who trusted in God while here, and lived according to his will. When I was about to take leave of these interesting people, the *Angekok Segullia* took me into his tent, and embracing me, said, 'We are at present rather timid, but when you come again, we will converse together without suspicion.'"

On the third day the Esquimaux left the harbour altogether, and after a short stay at Quirpont, Haven returned to Newfoundland. Sir H. Palliser and the Board of Trade expressed their entire approbation of his proceedings, and their wish for the early establishment of a mission on that coast. He therefore made a second voyage in the ensuing year, accompanied by Christian Laurence Drachart, formerly one of the Danish missionaries in Greenland, and two other Brethren. Having arrived at Newfoundland, they went on board his Majesty's ship, Niger, Captain Sir Thomas Adams, and landed July 17, in Chateau Bay, lat. 52°, on the south coast of Labrador. Here the party separated; Haven and Schlötzer engaging with another vessel, to explore the coast northwards; they did not, however, accomplish any thing material in this expedition, nor did they meet with a single Esquimaux the whole time. Drachart and John Hill remained in Chateau Bay, and were fortunate enough to have the company of several hundred Esquimaux, for upwards of a month; during which period they had daily opportunities of intercourse.

As soon as Sir Thomas Adams had received intelligence that they had pitched their tents at a place twenty miles distant, he sailed thither, to invite them, in the name of the Governor, to Pitt's Harbour. On the approach of the ship, the savages in the kajaks hailed them with shouts of, Tout camerade, oui Hu! and the crew returned the same salutation. Mr. Drachart did not choose to join in the cry, but told Sir Thomas that he would converse with the natives in their own language. When the tu-

mult had subsided, he took one of them by the hand, and said in Greenlandic, 'We are friends.' The savage replied, 'We are also thy friends.' Several of them were now admitted on board. A man in a white woollen coat said that it had been given him by Johannesingoak, (Jens Haven,) as a keep-sake, and enquired where he was. They invited Drachart to go on shore, and the elders of the tribe, followed by the whole horde, amounting to not less than three hundred persons, conducted him round the encampment from tent to tent, repeatedly exclaiming, "Fear nothing; we are friends; we understand thy words. Wherefore art thou come?" 'I have words to you,' said he. On this they led him to a green plot, and seated themselves round him on the grass. 'I come,' he began, 'from the Karaler in the east, where I had lately a tent, wife, children, and servants.' On hearing this, they cried out, 'These northern Karaler are bad people.' 'I come not from the north,' returned he; 'but over the great sea, from the eastern Karaler, of whom you have perhaps heard nothing, as it is a very long time since they quitted this country. But they have heard of you, and Johannesingoak and I have visited you, to tell you that these Karaler are your friends, and believe on the Creator of all things, who is our Saviour, and that they wish you to know him too.' They were much perplexed by this speech, which they made him repeat over and over, until, at length, an old man took upon him to explain its import. 'He means Silla,' said he, and made several circles round his head with his hand, blowing at the same time with his mouth. 'Yes,' said Drachart, 'he is Silla Pingortitsirsok, the Creator of the world. He has made the heaven, the air, the earth, and man.' 'But where is he?' enquired one; and 'what is the meaning of *the Saviour?*' added a second. Drachart using the same gesticulations which he had seen the old man make, replied, 'He is every where in Silla; but he once became a man, and abode many years on earth to make men happy.' One of them now asked, if he was a teacher; and when he replied, that he had taught the Karaler in the east, two old men, with long beards, came forwards, and said that they were Angekoks. He took them by the hand, and placing them before Sir Thomas, informed them that he was the captain, and had been sent by a more powerful captain to enter into a friendship with them.

Thus the conference concluded; and Sir Thomas hastened back to Pitt's Harbour to make his report to the Governor.

But before we proceed to narrate the final establishment of our missionaries on the coast of Labrador, it may not be unin-

teresting to notice some particulars regarding the external features of the country and its inhabitants, which we collect from the descriptions of Haven and Drachart, who may justly be termed the first explorers of this northern region.

The peninsula of Labrador extends from lat. 52°, 20′, to lat. 62°. But though its northern extremity, Cape Chidley, lies under the same degree of latitude with Cape Farewell, the southernmost point of Greenland, the rigour of the climate even exceeds, if possible, that of the latter country. This is no doubt owing to the vast tracts of land covered with snow and ice, or with immense forests, lakes, and morasses, which impart a prodigious severity to the north, west, and south winds that blow in Labrador; while on the other hand, their chilliness is mitigated, before they reach Greenland, by the intervention of Davis's Strait.

The south coast is inferior in fertility to the Isle of Quirpont; but the expansive vallies are enriched with vegetation; and the bays are wooded with trees, fourteen inches in diameter. In his second voyage, Haven found the islands in lat. 56° rocky and bare, but the continent bore various sorts of pine, many of whose stems measured a foot and a half, in thickness. He also found larch, willow, aspen, birch, with many kinds of shrubs, some of which were unknown to him.

All the quadrupeds of Greenland, he continues, which I could enumerate to the natives, exist in Labrador, and in greater numbers. I saw black bear and wolf skins; but the greatest curiosity was the hide of an animal which haunts the Greenlanders in their dreams. They have the same name for it, the *Amarok*, and they tremble while they describe it. It is of a dark grey colour, about the size of a large dog.

The air and the sea are stocked with all the species common to the opposite side of the Strait; every inlet of the coast indeed swarms with shoals of the finest fishes, especially cod. Seals make their appearance six or eight weeks later than in Greenland.

In stature, complexion, dress, and general habits, the natives coincide almost entirely with the kindred branch of Karaler. The face is rather more round and fleshy. The dress of the women differs in the length of the hinder flap, which reaches almost to the ground. They also wear boots so high that they reach above the hips, and so wide that half a bushel of corn might be poured into them with ease. They are made of these dimensions for the purpose of carrying children; but the contrivance is an awkward one, and sadly spoils their gait, as the boots require holding up with both hands.

The tent poles are fixed without the aid of any cross beam, and covered with hairy skins. Their conveniences for sitting and sleeping are still more rude than those of the Greenlanders, consisting merely in furs, spread on the bare ground.

Their furniture is poor, but cleanly. They use European kettles, but their water tubs are made of whalebone, and of an oval form. Owing to their deficiency in tools, their hunting weapons are of a very rough cast. Besides the five darts of the Greenlanders, they have another which they call *ungak*, barbed with three spikes, ten inches in length, used for striking birds. Their kajaks are from 20 to 22 feet long, and nearly two feet broad. The pautik, or oar, is almost three feet long, but narrower than those of the Greenlanders. They are very inexpert in rowing and guiding their vessel, though fewer accidents occur than in Greenland, perhaps on account of the superior size of their boats.

The language is essentially the same with the Greenlandic, not varying from it more than the dialect spoken at *Disko* and *Baal's River* differs from that of the southern colonies. Thus;

Southland.	Northland.	Esquimaux.	
Kina Ivlet,	*Kina Iblit*,	*Kena Evlet*,	What is your name?
Madluk,	*Marluk*,	*Maguk*,	Two.
Tikerarpok,	*Idem*,	*Tekelarpok*,	He visits.

Family names, as well as names of places, animals, and implements with which both nations have long been acquainted, are the same. Only such objects as have more recently fallen under their notice, are distinguished by different appellations, which are, however, in both languages, expressive of the nature of the thing signified. Thus, the Greenlanders call a musket *avlcisiut*, something which propels; the Esquimaux, *putusiut*, a hollowed tube.

They have adopted several French words into their conversation, which they repeat without knowing their meaning; and the French have collected a score or two of words, which they use in trading with the savages, consisting partly of corrupt French, partly of corrupt Esquimaux, and partly of unknown terms, probably borrowed from the Canadian savages; e. g. *kutta*, a knife (from couteau), *memek*, to drink (from imek, water), *makagua*, peace, probably of Canadian origin.

Like the Greenlanders, they consider themselves as the only civilized and virtuous nation in the world. When Mr. Drachart spoke of the depravity of all mankind, they would allow this to be true only of Kablunät, or foreigners; as for them-

selves, they maintained that they were honest Karaler. "Have you, then," he asked, "no wicked thoughts." "No." "But when you think we will murder the Kablunät, and seize their boats and goods; are not these bad thoughts?" "Yes." "Do you you not then wish to be freed from your wicked thoughts and deeds?" "We do not know." They wondered when they heard that the Greenlanders had been washed from their sins in the blood of Jesus, and thought they must have been very bad people. And when he told them of eternal punishment, they agreed that the Kablunät, who did so many wicked things, might go to hell, but it was different with themselves, who were good Karaler.

The notion of a Deity was not at all strange to them. "Thou speakest of Torngarsuk," said they to Mr. Drachart, after he had been enlarging on the power and providence of God. On his putting the question, whether they believed that Torngarsuk had made the world, and all things, they professed their entire ignorance of the matter. "But," said an Angekok, "*Torngarsuk ajungilak*, the great Spirit is good and holy." Another added, "*ajuakangilak*; nothing is impossible to him." A third said, "*Saimavok*, he is gracious and merciful."

For some time they listened with delight to the instructions of their new friends, but their interest in them soon subsided. The aversion which they afterwards showed to the mention of religious doctrines, arose from their flighty, changeable humour, and their stupidity, or rather incapacity to fix their attention on a subject quite foreign to them, and in which they could not discover a single practical use. For the same reason, it cost Mr. Drachart infinite pains to make them comprehend the purport of the governor's message to them; indeed, he found, both in this instance, and when making enquiries relative to the nature of the country, that the only possible way of gaining his end, was to propose every thing to them in the form of short questions; and, when they stole away to their tents, to follow them thither, and point out the individual objects, of which he was solicitous to gather information.

It was with the utmost difficulty that they could be induced to visit the harbour where the ships lay. To Mr. Drachart's assurances of friendship, they replied, laughing, "Yes, yes, we know you will not kill us, for you are a teacher;" and gave him their hands in token of amity. But when, after much persuasion, they had accompanied him to the bay, they absolutely declined going on board the commodore's vessel, and landed on the shore. Whenever they were admonished to abstain from

doing any thing, their first question was, "whether they would be killed for it?" They would suffer no one to examine their boats or utensils, or to take any draught of them. When a shallop came to their place of rendezvous, they would not allow the sailors to come on shore with their arms; they even endeavoured to take the captain's gun, considering it as an infraction of the peace agreed upon, to carry weapons. An Indian, in attempting to cut away a tow from a wrecked ship, was perceived by the sentinel, who presented his musket, and an alarm was instantly given. The savages drew their knives, and set themselves in a posture of defence. One of them tore open his jacket, and bared his breast, daring the crew to fire. Order was, however, soon restored, and the Brethren led away the Indians to their tents. Another time, a cabin-boy purloined an arrow from a kajak. A woman betrayed the theft. A concourse of natives instantly flocked round him, snatched the dart from his hand, and were on the point of sacrificing him to their rage. They were appeased by the promise that they should have satisfaction. The captain ordered the youth to be bound and flogged in their presence; but scarcely had he received two lashes, when an angekok interfered, pushed back the sailor who was entrusted with the execution of the sentence, and unbound the culprit. Every one admired this instance of natural and humane feeling, thus unexpectedly developed in savages, whose hearts were supposed to be as barbarous as their appearance was uncouth and forbidding.

The governor wished to prevent them from crossing over to Newfoundland, where, according to their own account, they procured a certain kind of wood not to be found in their country, of which they made their darts. But since they interpreted this prohibition as a breach of peace, it was rescinded, on their promise to commit no depredation on the fishing vessels they might meet with on the way; to which engagement they scrupulously adhered.

They always evinced a most friendly disposition towards the Brethren, and welcomed Haven on his return, with the liveliest demonstrations of joy.

They repeated many particulars of what he had told them in the preceding year, and praised him for being true to his promise. But though they showed no signs of a hostile intention, they were inclined to take several troublesome freedoms with their visitors. Thus, in one of their tents, Mr. Drachart had his pockets turned inside out. They took every thing they contained, and his hat into the bargain; however, on his appealing to the seniors of the horde, they obliged the plunderers to re-

fund their booty, even to a knife which they begged as a keep-sake. The next time the rogues picked his pocket, they thought proper to do it secretly. But no sooner did the old men perceive that he had missed something, than they assembled all the young savages in the house, and ordered the articles in question to be restored. The thief immediately stepped forwards, without the least marks of shame or fear: "There," said he, "are your things; you perhaps need them yourself."

In their frequent journies backward and forward, between the station of the ships and the Esquimaux, our missionaries had to contend with formidable obstacles, having frequently to spend several nights together sleepless, without a morsel of food, and exposed, under the open air, to the rain and wind. One dreadful night is thus described in their journal.

"September 12. In the evening, a violent storm, with rain, arose. A shallop was driven to the shore, and ran a-ground on the rocks. By the offer of an ample reward, we persuaded the savages to lend us their assistance in bringing it off. Eight of them put on their sea-dress, waded into the water up to the arm-pits, and toiled at it upwards of an hour, without being able to set it afloat. Our ship, meanwhile, wore away from the shore, and left us alone with the natives. John Hill and the ship's surgeon engaged to follow the vessel in a small boat, and make some arrangements with the captain for their safety; but their boat was dashed against the ship's side by the waves, with so violent a concussion, that it overset. Fortunately they caught hold of a rope which hung over the side of the vessel, to which they clung, until those on board could draw them them up. Drachart and Haven now betook themselves to the stranded shallop, but they were destitute of provisions, and the rain fell in torrents. The Esquimaux came and represented to us, that the boat could not possibly float before the tide returned in the morning, and invited us to lodge for the night in their tents. We judged this to be the most eligible plan we could adopt in our present situation. Immediately, the angekok Segullia plunged into the water, and carried us on his back to the beach. He then led us to his tent, gave us dry clothes, and spread a skin on the floor for us to sit on. The tent was crowded with people. They several times asked us 'if we were not afraid;' we answered, 'We are certainly ignorant of what passes in your minds, but you are our friends, and friends do not use to fear each other.' To this they rejoined, 'We are good Karaler, and are now convinced that you are not Kablunät, but well-disposed Innuit, for you come to us without weapons.' They set before us fish, water, and bread, which

last had been given them by the sailors, and shortly after, all retired to rest. But Segullia now commenced his incantations, which he began with singing some unintelligible stanzas, together with his wives. He then muttered over some charm, threw himself into every imaginable contortion of body, at times sending forth a dreadful shriek, held his hand over Drachart's face, who lay next to him; and rolled about on the ground, uttering at intervals loud, but only half articulate cries, of which we could merely catch the words, 'Now is my Torngak come.' Perceiving that Drachart was awake, and had raised himself a little on his arm, as often as he extended his hand over his face, he kissed it. He now lay for some time as still as death, after which he again began to whine and moan, and at last to sing. We said we would sing something better, and repeated many Greenlandic verses, of which, however, they could comprehend but very little. It was in vain that we endeavoured to compose ourselves to sleep for the rest of the night; we, therefore, frequently arose and went out of the tent; but Segullia appeared to view our motions with suspicion, and always followed us when we left the tent. In the morning he thus addressed us: 'You may now tell your countrymen that you have lodged with me in safety. You are the first Europeans who ever spent a night under my tent. You have shown me, by your fearless behaviour amongst us, that we have nothing to dread from you.' In return for our accommodations, we distributed glass beads, fishhooks, and needles, amongst his people."

A letter of Haven to one of his friends contains a short memoir of a young Esquimaux, named Karpik, which is too interesting to be omitted.

During the interval which occurred, between the visit of Haven and Drachart, in 1765, and the foundation of a missionary settlement in Labrador, the old quarrels between the natives and the English traders were renewed; and as no one was present who could act as interpreter, and explain the mutual grounds of difference, the affair terminated in bloodshed. Nearly twenty of the natives were killed in the fray, among whom was Karpik's father; he himself, with another boy, and seven females, were taken prisoners, and carried to Newfoundland. One of these women, of the name of Mikak, and her son, were brought to England, where they recognised an acquaintance in Mr. Haven, who had formerly slept a night in their tent. Karpik was detained by Governor Palliser, with the intention of committing him to the care of Mr. Haven, to be trained up for usefulness in a future mission to his countrymen. He did not

arrive in England till 1769, at which time he was about fifteen years old.

On Mr. Haven's first visits to him, he appeared averse to living under his care; but his affections were soon gained by the benevolent attentions of his friend, and he willingly consented to accompany him to his residence. Here his natural wildness showed itself without restraint; nor was his guardian at all solicitous to impose a premature check upon the sallies of an undisciplined imagination, but sought, on every opportunity, to touch his heart. That, however, was of a stony hardness. Being told that the great God and Creator of all things, wished to make him happy, he appeared to wonder at the assertion, but replied, without the least emotion, 'That is right, for I am a good creature.'

His chief failings were pride and obstinacy. It had been the first concern of Mr. Haven, to have him freed from the scurf which he had contracted, and decently clothed, for which the little savage testified the deepest gratitude. But in a few days after, he conceived a sudden passion for a hat and coat embroidered with gold. It was in vain to remonstrate that this finery would be of no use to him, and that he ought to employ his thoughts in learning to know the Lord, who dwells in Heaven. 'Poor clothes,' replied he, 'will not teach me that; my countrymen, who are clad meanly enough, die and know nothing of the God in Heaven, of whom you say so much. The king wears fine clothes, why, then, should not I? I can still become acquainted with God and love him.' Mr. Haven answered, that he ought to be contented with his coat, if it only kept him warm, and that he had no money to procure him a gaudy dress. 'Then go to the king,' rejoined Karpik, 'and get some money from him.' 'Well,' replied his guardian, 'we will go to him this minute; but if the king enquires, what has Karpik learned? can he read and write? is he acquainted with the God in Heaven? and I am forced to answer he has learned nothing; the king will say, take him on board the man of war, there let him serve my officer, and clean shoes for seven years, until he has learned something; you know how those youths are treated!' This address produced an immediate effect; he clung round Mr. Haven, and promised to stay with him, and be obedient.

Mr. Haven still found his patience frequently put to the test by repeated instances of this capricious humour, until at the end of three weeks a change became visible. Karpik grew thoughtful, and took great interest in religious instruction. But the

natural enmity of the heart against God also seemed to be more powerfully excited. Thus, on one occasion, he uttered several reproachful expressions against the Supreme Being, snatched the Bible out of the hand of his guardian, and would have torn it in pieces and put it in the fire; because, as he alleged, it was written by a spirit. His restlessness and distraction went so far, that he wished to put an end to his existence. He frequently exclaimed: 'I am fit for nothing, for I am a miserable creature.' Still he had no desire to leave his present situation; and when the Esquimaux woman importuned him to return with her to Labrador, he steadily persisted in a refusal. This circumstance encouraged Mr. Haven to pursue his benevolent undertaking with new vigour. Karpik was by no means deficient in mental endowments, and he secured the love of all who were connected with him, by his amiable compassionate disposition. The miserable objects he met with in the streets strongly excited his sympathy. 'When he saw my countenance clouded with sorrow,' says Mr. Haven, 'he would hold up a looking-glass to my face, and ask in a soothing tone, what ailed me? and when I sometimes replied, 'I am troubled on your account, because you are still ignorant of your Creator,' he would beg me to have patience with him, and promise to use his utmost diligence in acquiring the knowledge of Him.'

In the summer of the same year, Mr. Haven being called away by other engagements to Germany, placed his young charge in the school of the Brethren at Fulneck in Yorkshire, recommending him more particularly to the tutelage of Mr. Drachart, who was at that time resident there. After the first regrets of parting with his kind friend, Karpik soon became reconciled to the change of situation, and was much pleased with his new companions, to whom he looked up with a sort of respect. He soon acquired considerable proficiency in reading and writing. The religious instructions which he received, also made a deep impression upon his mind, as was evident from two letters which he wrote to Mr. Haven. But while his friends were indulging the animating hope of seeing him extensively useful in spreading the word of life among his benighted countrymen, he was fatally, alas! attacked by that dreadful disorder, the small pox, which, in spite of the best medical assistance, carried him off on the twelfth day. Some of his last expressions were: 'O Jesus! I come to Thee; I have no where else to go; I am a poor sinner, but Thou hast died for me. Have mercy upon me for the sake of Thy wounds and death. I cast myself entirely upon Thee.' The day before his departure, he was bap-

tized in Greenlandic at his own request, and on the 4th October God took his ransomed spirit to its eternal home.

But we return to the history of the mission. The preparatory vistis of Haven and Drachart cleared the way for the ultimate settlement of a mission of the Brethren at NAIN in 1771, a grant of the land necessary for the purpose having been obtained from the Privy Council, and formally purchased by the missionaries from the Esquimaux, who testified the highest gratification at the proceeding. Besides the two missionaries above-mentioned, were two married couples, and seven single Brethren, the whole company consisting of fourteen persons. Having taken with them the frame of a house, they immediately began to erect it, and, with the assistance of the sailors, completed it in less than two months. A company of Brethren in London, united to send a ship annually to Labrador to supply them with the necessaries of life, and to carry on some trade with the natives. The missionaries also found means to be of service to the Esquimaux, and to earn something for their own subsistence, by building them boats, and making tools and other utensils.

Some hundreds of Esquimaux, principally of the *Nuenguak* tribe, attended the preaching of the Gospel during the summer months, but on the approach of winter they withdrew to various parts of the coast. Though they were, for the most part, very willing to be instructed, no lasting impression appeared to be made on their minds. The missionaries were therefore agreeably surprised by the intelligence, that Anauke, one of these savages, being on his death-bed in the beginning of 1773, had spoken of Jesus as the Redeemer and Saviour of men, had constantly prayed to him, and departed in confident reliance on his salvation. "Be comforted," said he to his wife, who began to howl and shriek like the rest of the heathens, at his approaching end, "I am going to the Saviour." The Brethren had been prevented from visiting him during his illness by the inclemency of the weather; but his happy dissolution had a favourable influence on his countrymen, who ever after spoke of him under the appellation of, "The man whom the Saviour took to himself."

As this settlement was found insufficient to serve as a gathering place for the Esquimaux dispersed along a line of coast not less than six hundred miles in extent, especially as it afforded but scanty resources to the natives during the winter season, when they had fewer inducements to rove from place to place, it was determined to establish two other mission stations, the one to the north and the other to the south of *Nain*. Accord-

ingly, in 1774, four of the missionaries undertook a voyage to explore the coast to the northward. Though they attained their object, the consequences of this expedition were most unfortunate. On their return, the vessel struck on a rock, where she remained fixed till her timbers were dashed to pieces. After a night of the utmost anxiety, they betook themselves early the next morning to their boat; but this also foundered on the craggy shore. Two of them, the Brethren Brasen and Lehmann, lost their lives; the other two, Haven and Lister, together with the sailors, saved themselves by swimming, and reached a barren rock. Here they must inevitably have perished, had they not found means to draw their shattered boat on shore, and repair it so far that they could venture into it on the fourth day after their shipwreck. The wind was in their favour; and they had soon the good fortune to meet an Esquimaux, who towed them into the harbour of *Nain*.

The next year, Haven and Lister, accompanied by Brother Beck, ventured to make a second voyage to the south, and penetrated as far as *Nisbet's Haven*, where the Brethren had first landed, and where the ruins of their house were still seen. Here, after some search, they found a spot near *Arvertok*, better suited for a mission-settlement, than any yet discovered.

But before the directors of the missions were apprised of this new station, they had commissioned Brother Haven to begin a new settlement at OKKAK, about a hundred and fifty miles to the north of *Nain*. The land was purchased from the Esquimaux, in 1775, and in the following year Haven, with his family, and three other missionaries, established themselves in the place. They immediately began to preach the Gospel to the neighbouring savages, and though their success was not rapid, it was sufficient to animate their spirits. In 1778 the six first adults of this place were baptized, and many more were added in a short time.

In March, 1782, two of the missionaries experienced a most merciful interposition of Providence when their lives were in the utmost danger. Samuel Liebisch, one of the missionaries at *Nain*, being at that time entrusted with the general direction of the settlements in Labrador, the duties of his office required him to pay a visit in *Okkak*, in which he was accompanied by William Turner, another of the missionaries. They set out on their journey in a sledge driven by one of their baptized Esquimaux, and were joined by another sledge of Esquimaux, the whole party consisting of five men, one woman, and a * child.

* A Labrador sledge is drawn by a species of dogs not unlike a wolf in shape; like that animal, they never bark, but howl disagreeably.

All were in good spirits; the morning was clear, the stars shining with uncommon lustre, and, as the track over the frozen sea was in the best order, they travelled with ease at the rate of six or seven miles an hour, so that they hoped to reach *Okkak* in two or three days. After passing the island in the bay of *Nain*, they kept at a considerable distance from the coast, both to gain the smoothest part of the ice, and to avoid the high and rocky promontory of *Kiglapeit*. About eight o'clock they met a sledge with Esquimaux turning in towards the land, who gave them some hints that it might be as well to return. As the missionaries, however, saw no cause of alarm, and suspected that the other party merely wished to enjoy the company of their friends a little longer, they proceeded on their way. After some time, their own Esquimaux remarked that there was a grown-swell under the ice. It was then hardly perceptible, except on lying down and applying the ear close to the ice, when a hollow, disagreeably grating and roaring noise was heard, as if ascending from the abyss. The sky remained clear, except towards the east, where a bank of light clouds appeared, interspersed with some dark streaks; but as the wind blew strong from the north-west, nothing was less expected than a sudden change of weather.

The sun had now reached its height, and there was as yet little or no alteration in the appearance of the sky. But as the motion of the sea under the ice had grown more perceptible, the travellers became rather alarmed, and began to think it prudent to keep closer to the shore. The ice also, in many places, had

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They are kept by the Esquimaux in greater or smaller packs according to the wealth of the proprietor. They quietly submit to be harnessed for their work, and are treated with little mercy by the savages, who make them do hard duty for but a small allowance of food. This consists chiefly of offals, old skins, entrails, rotten whale fins, &c.; or if their master chances to be unprovided with these articles, he leaves them to go and seek dead fish or musscels on the beach. When pinched with hunger, they will swallow almost any thing, and on a journey it is necessary to secure the harness during the night lest it should be devoured by the dogs, and a stop put to their expedition. In the evening, after being unharnessed, they are left to burrow in the snow wherever they please; and in the morning they are sure to return at the call of the driver, as they then receive some food. In fastening them to the sledge, they are not suffered to go abreast, but are tied by separate thongs of unequal length, to an horizontal bar on the fore-part of the vehicle: an old knowing one leads the way, running ten or twenty paces a-head, directed by the driver's whip, which is very long, and can be properly managed only by an Esquimaux; the others follow like a flock of sheep. If one of them receives a lash, he generally bites his neighbour, and the bite goes round. Their strength and speed, even with an hungry stomach, are truly astonishing.

large cracks and fissures, some of which formed chasms of one or two feet wide; but as these are not uncommon, even in its best state, and the dogs easily leap over them, the sledge following without danger, they are terrible only to strangers.

But as soon as the sun declined towards the west, the wind increased to a storm, the bank of clouds from the east began to ascend, and the dark streaks to put themselves in motion against the wind. The snow was violently driven about by partial whirlwinds, both on the ice and from off the peaks of the high mountains, and filled the air. At the same time the swell had increased so much that its effects upon the ice were very extraordinary and not less alarming. The sledges, instead of gliding smoothly along upon an even surface, now ran with violence after the dogs, and now seemed with difficulty to mount a rising hill; for the elasticity of so vast a body of ice, many leagues square, resting on a troubled sea, though it was in some parts three or four yards thick, gave it an undulatory motion, not unlike that of a sheet of paper accommodating itself to the surface of a rippling stream. Noises, too, were now distinctly heard in many directions, like the report of cannon, owing to the bursting of the ice at a distance.

Dismayed at these prognostics, the travellers drove with all haste towards the shore, intending to take up their night-quarters on the north side of the *Uivak;* but as they approached it, the prospect before them was truly terrific. The ice, having burst loose from the rocks, was heaved up and down, grinding and breaking into a thousand pieces against the precipice, with a tremendous noise, which, added to the roaring of the wind, and the driving of the snow, so confounded them, that they almost lost the power of seeing or hearing any thing distinctly. To make the land at any risk was now the only hope they had left; but it was with the utmost difficulty that the frightened dogs could be forced forwards, the whole body of ice sinking frequently below the surface of the rocks, then rising above it; and as the only time for landing was the moment of its gaining the level of the shore, the attempt was extremely nice and hazardous. By God's mercy, however, it succeeded; both sledges gained the land, and were drawn up the beach, though with much difficulty.

Scarcely had they reached the shore, when that part of the ice, from which they had just escaped, burst asunder, and the water rushing up from beneath, covered and precipitated it into the deep. In an instant, as if at a signal, the whole mass of ice extending for several miles from the coast, and on both sides as far as the eye could reach, began to crack and sink under the

immense waves. The scene was tremendous and awfully grand; the monstrous fields of ice raising themselves out of the ocean, striking against each other, and plunging into the deep, with a violence not to be described, and a noise like the discharge of innumerable batteries of heavy guns. The darkness of the night, the roaring of the wind and sea, and the dashing of the waves and ice against the rocks, filled the travellers with sensations of awe and horror which almost deprived them of the power of utterance. They stood overwhelmed with astonishment at their miraculous escape, and even the pagan Esquimaux expressed gratitude to God for their deliverance.

The Esquimaux now began to build a snow-house, about thirty paces from the beach, and about nine o'clock all of them crept into it, thankful for even such a place of refuge from the chilling and violent blasts of the storm. Before entering it, they once more turned their eyes to the sea, which was now free from ice, and beheld, with horror mingled with gratitude, the enormous waves driving furiously before the wind, like huge floating castles, and approaching the shore, where, with hideous commotion they dashed against the rocks, foaming, and filling the air with their spray. The whole company now took supper, and, after singing an evening hymn, they lay down to rest about ten o'clock. The Esquimaux were soon fast asleep, but Liebisch could get no rest, being kept awake by the tumult of the elements, and suffering at the same time from a sore throat, which gave him great pain.

The wakefulness of the missionary proved the deliverance of the whole party from sudden destruction. About two o'clock in the morning, Liebisch was startled by some drops of salt water falling from the roof of the snow-house upon his lips. Though rather alarmed on tasting it, he lay quiet till the dropping became more frequent, when, just as he was about to give the alarm, a tremendous surf broke all at once close to the house, discharging a quantity of water into it; a second quickly followed, and carried away the slab of snow placed as a door before the entrance. The Brethren immediately cried out to the Esquimaux to rise and quit the place. They jumped up in an instant; one of them cut a passage with his knife through the side of the house, and each seizing some part of the baggage, threw it out on a higher part of the beach. While the missionary Turner assisted the Esquimaux, Liebisch and the woman and child fled to a neighbouring eminence. The latter were wrapt up in a large skin, and the former took shelter behind a rock, for it was impossible to stand against the wind, snow, and

sleet. Scarcely had the rest of the company joined them in this retreat, when an enormous wave carried away the whole house.

In this manner were they a second time delivered from the most imminent danger of death; but the remaining hours of the night were passed in great distress and the most painful reflections. Before the day dawned, the Esquimaux cut a hole into a large drift of snow, to screen the woman and child, and the two missionaries. Liebisch, however, could not bear the closeness of the air, and was obliged to sit at the entrance, where they covered him with skins to defend him against the cold, as the pain in his throat was extreme. As soon as it was light, they built another snow-house, about eight feet square, and six or seven feet high; yet their accommodations were still very miserable.

The missionaries had taken but a small stock of provisions with them, merely sufficient for the journey to *Okkak*, and the Esquimaux had nothing at all. They were, therefore, obliged to divide their small stock into daily portions, especially as there appeared no hope of soon quitting this dreary place, and reaching the habitations of men. Only two ways were left for effecting this; either to attempt the passage across the wild and unfrequented mountain of *Kiglapeit*, or to wait for a new ice-track over the sea, which might not be formed for several weeks. They therefore resolved to serve out no more than a biscuit and a half a day to each. The missionaries every day endeavoured to boil so much water over their lamp as might serve them for coffee. They were all preserved in good health, and Liebisch very unexpectedly recovered on the first day from his sore throat. The Esquimaux, too, kept up their spirits, and even the sorcerer, Kassigiak, declared that it was proper to be thankful that they were still alive.

Towards noon of the second day, the weather cleared, and the sea, as far as the eye could reach, was perfectly free from ice; but the evening was again stormy, so that the party could not stir out of their snow-house, which made the Esquimaux very low-spirited and melancholy. Kassigiak suggested, that it would be well "to try to make good weather;" but this the missionaries, of course, opposed, and told him that his heathenish practices were of no avail. They were, likewise, so pressed for provisions, that the Esquimaux ate, one day, an old sack, made of fish-skin; and the next, they began to devour a filthy worn-out skin, which had served them for a mattrass. At the first of these singular meals, they kept repeating, in a low humming tone, "You were a sack but a little while ago, and now you are food for us." The savages, however, possess the convenient quality of being able to compose themselves to sleep

whenever they please, and, if necessary, they will sleep for days and nights together. The temperature of the air having been rather mild, occasioned a new source of distress; for the warm exhalations of the inhabitants melted the roof of the snow-house, and this caused a continual dropping, which, by degrees, soaked every thing with water, and left them not a dry thread about them, nor a dry place to lie in.

On the sixth day of their confinement, the floating ice, which had for some time covered the coast, was again consolidated into a firm field. The Esquimaux belonging to the other sledge, set out the next morning to pursue their journey to *Okkak*; and the Brethren resolved to return to *Nain*. Mark, their Esquimaux driver, ran all the way round *Kiglapeit*, before the sledge, to find a good track; and, after travelling three hours, they reached the bay, and were consequently out of danger. Here they made a meal on the remnant of their provisions; and thus refreshed, continued their journey without stopping till they reached *Nain*, where they arrived at twelve o'clock at night.

It may easily be conceived, with what gratitude to God the whole family at *Nain* bade them welcome; during the storm, they had entertained considerable apprehensions for their safety, though its violence was not so much felt there, the coast being protected by the islands. The Esquimaux, who had met the two sledges when setting out, and had warned the travellers, in their own obscure manner, of the grown-swell, now threw out hints which terrified their friends, and especially the wives of the two missionaries. One of these Esquimaux, to whom Liebisch was indebted for some article of dress, came to his wife for payment. "Wait a little," answered she; "when my husband returns, he will settle with you; for I am unacquainted with the bargain between you." "Samuel and William," replied the Esquimaux, "will return no more to *Nain*." "How, not return! what makes you say so?" After some pause, he replied, in a low tone, "Samuel and William are no more! all their bones are broken, and in the stomachs of the sharks." He was so certain of their destruction, that he was with difficulty prevailed on to wait their return. He could not believe that it was possible for them to escape the tempest, considering the course they were taking. All their Brethren, therefore, joined the more fervently in their thanksgivings for this signal deliverance.

The same missionary, Turner, made two inland expeditions, in the spring and autumn of 1780, in company of an Esquimaux hunting party. On their way to the principal haunts of the rein-deer, they had to cross a lake fifty miles long and about one

mile broad, with high mountainous shores. The deer rove in herds round the banks of numerous smaller lakes; into these they are driven by the Esquimaux, who then pursue them in their kajaks, and easily dispatch them with the spear. But the constitution of the missionary received a severe shock, from the intense cold and violent storms of snow to which he was exposed, added to the change from his ordinary diet to raw rein-deer's flesh, which was his chief subsistence during these journeys; and the attempt was never repeated.

In the summer of 1782, the Brethren began a third missionary settlement to the south, on the spot which they had formerly marked out and purchased from the Esquimaux. This station received the name of HOPEDALE; Erhard and his companions having given this name to the place, not far distant, where they first landed, and built a house. The first proclamation of the Gospel in this neighbourhood excited a considerable sensation, which seemed to augur favourably for its reception; but various obstacles soon showed themselves, which threatened for a time to retard, if not entirely to arrest its progress. The spirit of traffic had become extremely prevalent amongst the southern Esquimaux; the hope of exaggerated advantages which they might derive from a voyage to the European factories, wholly abstracted their thoughts from religious enquiries; and one boat-load followed another throughout the summer. A Frenchman from Canada, named Makko, who had newly settled in the south, and who sustained the double character of trader and Catholic priest, was particularly successful in enticing the Esquimaux by the most tempting offers. Besides the evil consequences resulting from these expeditions in a spiritual point of view, so large a proportion of their wares was thus conveyed to the south, that the annual vessel which brought out provisions and other necessaries for the Brethren, and articles of barter for the natives, could make up but a small cargo in return; though the Brethren, unwilling as they were to supply this ferocious race with instruments which might facilitate the execution of their revengeful projects, furnished them with the fire-arms, which they would otherwise, and on any terms, have procured from the south.

Another unfavourable circumstance for the new mission, was the neighbourhood of *Arvertok*, whose heathen inhabitants too frequently allured their believing countrymen to join them in practices of the grossest superstition; making them promise to return to their former pagan habits, which, however, they were to conceal from the observation of the missionaries; and when

their enticements proved unavailing, their chief, Kapik, threatened to kill the refractory by his torngak.

The same temptations and the same propensity to mingle again with their pagan countrymen, in those forbidden diversions, which, however innocent in themselves, were, from their accompaniments, uniformly found to debase and brutalize their minds, existed in a greater or smaller degree, amongst the inhabitants of the two elder settlements. A *kache*, or pleasure-house, which, to the grief of the missionaries, was erected in 1777, by the savages, near *Nain*, and resorted to by visitors from *Okkak*, has been described by the Brethren. It was built entirely of snow, sixteen feet high and seventy square. The entrance was by a round porch, which communicated with the main body of the house by a long avenue, terminated at the farther end by a heart-shaped aperture, about eighteen inches broad and two feet in height. For greater solidity, the wall near the entrance was congealed into ice by water poured upon it. Near the entry was a pillar of ice supporting the lamp, and additional light was let in through a transparent plate of ice in the side of the building. A string hung from the middle of the roof, by which a small bone was suspended, with four holes driven through it. Round this, all the women were collected, behind whom stood the men and boys, each having a long stick, shod with iron. The string was now set a-swinging, and the men, all together, thrust their sticks over the heads of their wives at the bone, till one of them succeeded in striking a hole. A loud acclamation ensued: the men sat down on a snow seat, and the victor, after going two or three times round the house singing, was kissed by all the men and boys; he then suddenly made his exit through the avenue, and, on his return, the game was renewed.

To discourage these proceedings as much as possible, the missionaries directed their believing Esquimaux to build themselves houses on the ground belonging to the settlements, in which none were permitted to reside who were not seriously resolved to renounce heathenism, and all its superstitions. This regulation was carried into execution in *Hopedale* in 1783; and the same winter seventeen persons were admitted as candidates for baptism, of whom six were baptized next year.

Of the three stations, *Okkak* had commonly the largest, and *Nain* the smallest number of Equimaux, resident during the winter. The preachings were frequently very numerously attended, both at the former place and at *Hopedale*, owing to the conflux of heathen who came from the neighbourhood. Some of these, from time to time, evinced a sincere disposition to receive the

faith of Jesus, and were accordingly baptized; so that, though the unhappy trading voyages before mentioned had entirely withdrawn many baptized families from the congregation, the whole number in the three settlements amounted, in 1790, to about eighty persons, including catechumens.

A singular story, which circulated at *Nain* in 1773, and gained credit with the Esquimaux, may be mentioned as an instance of that deeply-rooted inclination for the marvellous and supernatural which rendered it so difficult, even for the Christian converts, to wean themselves from their attachment to former superstitious notions and observances. It was reported that the men in the north had at length killed *Innukpak*, with his wife and children. This was a murderer of such monstrous size, that, while he stood in the valley of *Nain*, he might have rested his hand on the summit of the adjacent mountain. His dress was the white skin of the *nennerluk*, an amphibious bear, that hunted and devoured the seals, each of whose ears was large enough for the covering of a capacious tent. This beast did not scruple to eat human flesh, when he came on shore, where some affirmed they had seen him, and were vexed when their testimony was doubted. Indeed the Brethren in *Okkak* thought they saw such a sea-monster one evening, in the August of 1786, which rose up to the height of a huge ice-berg, in the mouth of the bay, showed its white colour, and then plunged down again, leaving a whirlpool of foam. The Esquimaux, without hesitation, pronounced it to be the nennerluk; but as the description is so vague, we may justly call in question whether they were not deceived by some tumbling ice-berg.

With regard to their outward subsistence, the natives have more abundant and various resources than the Greenlanders. Besides whales and seals, the bays are stocked with large shoals of cod and other fish, and the rivulets afford such plenty of salmon-trout, that the missionaries at *Nain* have, in favourable years, taken 5000 in the space of a week. The land furnishes a variety of fowl, hares, and rein-deer, which are sometimes found in great numbers in the interior, and the Esquimaux have killed 300 in a single hunt. Yet these supplies are so precarious, and so badly husbanded by this unthrifty race, that they are not unfrequently reduced to the greatest straits in winter. Towards the end of 1795, for instance, a great scarcity of provisions was experienced in *Nain*, and five of the Esquimaux were obliged to set out in sledges to fetch the deer which they had killed in the summer, and deposited under stones. In this journey, which occupied a week, they could not have travelled

less than 300 miles, with no other sustenance than raw meat and cold water.

In August, 1799, the missionaries at *Nain* were surprised by a visit from a native of the most northern part of the coast, for which they were indebted to a wonderful accident. He had gone out on the ice in the January of 1797, with three companions, to hunt seals; but they were driven out to sea, with the fragment on which they stood, by a strong wind, till they lost sight of land. They must, if their reckoning was correct, have spent four months on this floating voyage, during which time they subsisted on raw seals, which they caught in great numbers, and were at length carried to shore in a distant part of the south. The simple and confidential manner of this Northlander favourably distinguished him from his southern countrymen.

Amidst the discouraging lukewarmness and deadness which prevailed amongst many members of their flock, and the open deviations of several who had already been baptized, the Brethren had the pleasure to perceive that on some hearts the Word of Atonement had taken its natural effect, producing a thorough change of conduct and sentiment, and in the hour of parting nature affording the true believer a firm ground of faith and hope. Amongst the foremost of this class was the widow Esther, who departed, at *Okkak*, in 1792. Being at *Nain*, on a visit with her parents, she heard of Jesus as her Creator and Redeemer, and, though quite a child, she retained a deep impression of these saving truths. It became her practice, as she afterwards related, to resort to a retired part of the hill, near *Killanek*, her birth-place, and there pour forth her prayers and complaints before her heavenly Friend. After the death of her father, she became the third wife of a man of a rough and brutal disposition, who was a murderer and sorcerer. The miseries which she had to endure from this marriage did not cease with the death of her husband; she was hated on his account, and her two children so cruelly beaten that they died in consequence. At length, the baptized Rebecca, who pitied her in this distress, took her with her to *Okkak*. Here her ardent aspirations for all the blessings of Christ's family were soon satisfied, and she passed the remainder of her mortal life in an increasingly happy communion with her God. "He is my Father," she would often say; "wherever I am, He is with me; and I can tell Him all my wants." She was the first of the Esquimaux who kept their profession of faith unblemished to the end. She constantly declined all offers of marriage, whether from believers or heathens, that she might continue, in summer as well as winter, with the Brethren. Her natural talents were considerable, and

she soon learned to read and write. In her last illness she expressed her feelings in the words of holy writ: "Whether I live, I live unto the Lord, and whether I die, I die unto the Lord; whether I live, therefore, or die, I am the Lord's. He laid down his life for my ransom, and He will keep his purchase." She died in her thirtieth year.

About the same time, the missionaries had the pleasure to witness the conversion of Tuglavina, a noted Esquimaux, who, with his wife Mikkak, had rendered great assistance to them in their first settlement in Labrador. By his strength, courage, and penetration, combined with the reputation of a potent wizard, he had acquired an unbounded influence over his weaker countrymen, and his word passed for law. He had committed many murders with his own hands, and was accessary to many more; for if any one had incurred his resentment, he had only to declare that the torngak had decreed his death, and a multitude of hands were instantly raised to seal the doom. But in the progress of years, when his bodily vigour began to decline, his extraordinary ascendency, which rested entirely upon his personal qualities, declined with it, according to the common fate of savage chieftains. His friends of his own standing were continually dropping off, while those who inherited the wrongs done to their murdered or insulted kinsmen, were strong in youth and numbers. Tuglavina was reduced to poverty; of his numerous wives, some deserted him in the wane of his fortunes, others were violently taken from him, without his daring to make resistance; and only one of them all remained. In these depressed circumstances, he could no longer repress those pangs of compunction and remorse by which he was assailed. On the first arrival of the Brethren in the country, he had been convinced by their testimony, that he was a guilty and miserable man, exposed to inevitable destruction, if he persisted in his career; but he still found means to soothe the secret voice of conscience. Now, however, he declared his resolution to change his life, that he might seek forgiveness for his crimes, of which he made a free disclosure to the missionaries, and find rest for his soul. On his pressing request, he was permitted to reside with his family in *Nain*; and, though his pride led him at first into temporary aberrations from the right path, he gave such proofs of sincerity, that he was received into the congregation on Christmas-day, 1793. He had been baptized in *Chateau Bay* by a Presbyterian minister, during a dangerous illness. After his admission to the holy communion, he made visible progress in humility and all other Christian graces, and showed great anxiety for the conversion of his heathen country-

men, to which he contributed all in his power. Yet he once more suffered high thoughts to seduce him into such gross improprieties that it was necessary to exclude him for a time from the Lord's table, until he came to a due sense of his misconduct. He died in 1798, after a short illness, at the age of sixty years.

One of the objects of the establishment at *Hopedale* had been to promote an intercourse with the Red Indians who lived in the interior, and sometimes approached in small parties to the coast. A mutual reserve subsisted between them and the Esquimaux, and the latter fled in the greatest trepidation, when they discovered any traces of them in their neighbourhood. In 1790, however, much of this coldness was removed, when several families of these Indians came to *Kippokak*, an European factory about twenty miles distant from *Hopedale*. In April, 1799, the missionaries conversed with two of them, a father and son, who came to *Hopedale* to buy tobacco. It appeared that they were attached to the service of some Canadians in the southern settlements, as well as many others of their tribe, and had been baptized by the French priests. They evidently regarded the Esquimaux with alarm, though they endeavoured to conceal their suspicions, excusing themselves from lodging in their tent, on account of their uncleanly habits. At parting, they assured the Brethren that they would in future receive frequent visits from their countrymen; but this has not as yet been the case.

In 1800, a most melancholy accident occurred at the settlement just mentioned. The missionary Reiman, having gone out alone on the 2d of December to shoot partridges, returned no more, having probably lost his life by the ice breaking under him. As the weather was remarkably fine, the Brethren and Esquimaux persevered in their search for him nine days, but all to no purpose; for though his footsteps were seen in several places on the snow, they were lost again on the ice, nor were his remains ever discovered.

Towards the close of 1804, the indifferent success which had hitherto attended the labours of the missionaries, owing to causes which have already been mentioned, the roving dispositions of the natives, their lurking unbelief manifested by their addiction to superstitious practices, particularly in cases of illness, and the absence of a vital principle of godliness amongst those even who led a moral and decent life, was succeeded by a new and a brighter period. A fire from the Lord was kindled at *Hopedale*, the very place which before presented the greatest discouragements, and spread from thence to the other two settlements.

When the Esquimaux of this congregation returned from their summer excursions, our missionaries were delighted to find that they had not only been preserved from sinful practices, but had made considerable progress in the knowledge of the truth. They had attained a deeper insight into the natural depravity of their hearts, and the wretched state of a person void of faith in Christ. This constrained them to cry to Him for mercy; and there was reason to believe that some, at least, had found forgiveness of their sins in His blood, by which their hearts were filled with joy and comfort in believing. Out of the abundance of the heart, their mouths spake of the love and power of Jesus; and their energetic declarations made a serious impression on the rest of the inhabitants. They began to see the necessity of true conversion; and earnestly sought for peace with God. Even several of the children were similarly affected. The missionaries received daily visits from their people, who either came to enquire, what they must do to be saved; or to testify of the grace of God, which they had already experienced.

While this heavenly flame was in full blaze at *Hopedale*, two Esquimaux, Siksigak and Kapik, arrived there from *Nain*. The former of them brought his wife with him whom he had married from thence two years before, intending to return her to her mother, and take another who promised to second him in every heathenish abomination, and to leave the Christian Esquimaux altogether. On entering his own mother's house, who likewise lived at *Hopedale*, he found the family engaged in evening prayer. They went on without being disturbed by his arrival; and he sat down quite astonished at what he saw and heard, not knowing what they were doing. On his informing them of the purport of his visit, the whole company began to entreat him most earnestly not to part from his wife, but rather to turn with his whole heart to Jesus. The missionaries too, added their exhortations to the same effect, but he persisted in his determination. His relations, perceiving that he was immovably fixed, resorted to prayer. The following day they all assembled in his mother's house, and in his presence, joined in fervent supplications for his conversion. His mother, amongst the rest, uttered the following petition: "O my Lord Jesus! behold, this is my child; I now give him up to Thee; Oh, accept of him, and suffer him not to be lost for ever!" This scene, so unprecedented and unexpected, had an instantaneous effect on the young man; he was filled with concern for his salvation; his whole heart seemed changed; he desisted from his wicked purpose, took back his wife, and became an humble enquirer after the truth, to whom the Lord afterwards showed

great mercy. His companion, Kapik, was also powerfully awakened by the instrumentality of his relations.

On their return to *Nain*, these two men, with energy and boldness, preached Jesus to their countrymen. Some of their friends heard them with astonishment, others mocked and hated them; but the impression on the rest of the inhabitants was a pleasing and permanent one. "We saw several of our people," say the missionaries, "yielding by degrees to conviction, and beginning to doubt whether their Christianity was of the right kind, and whether they had not been deceiving themselves and others. They came and voluntarily confessed their sins, some with many tears, and in a manner of which we had no instances before. The more they reflected on their former life, the more deeply were they convinced of the treachery of their hearts; they wept on account of the deceit they had so often practised, and confessed to us things of which we could have formed no conception. Though we could not but feel pain on account of their former hypocrisy, our grief was balanced by the joy we felt at the amazing power of our Saviour's grace, by which their hearts were thus broken and softened. Our drooping faith and courage revived, and we saw clearly that with God nothing is impossible."

The news of these events was carried to *Okkak* by visitors from *Nain*, and was accompanied with the same happy effects. Many of the heathen who lived in the neighbourhood, were so astonished at these occurrences among their believing countrymen, that they resolved to move to one or other of the settlements. Even the northern Esquimaux, who passed through the place on their trading excursions, were struck with admiration on beholding this genuine work of God. They came frequently to converse with the missionaries, listened to the Gospel with uncommon attention, and most of them expressed their earnest wish to become acquainted with Jesus as their Saviour. They expressed their regret that they lived at so great a distance, and could not well forsake their native country, but said that if the missionaries would come to them they would gladly receive instruction.

The subsequent years of the mission proved that this awakening was not the momentary blaze of a meteor, scarce seen before it is extinguished, but a divine flame emanating from the Spirit of God, and kept alive by His gracious influences. The labours of the missionaries became from this time comparatively light, for their instructions were no longer listened to as a task, but received with avidity by willing hearers; the schools were diligently frequented both by old and young; and their regular and

devout attendance on public worship, showed that they considered it no less as a pleasure than a duty. The following is one of many similar representations given by our Brethren of the conduct of their flock. "We have cause to rejoice," they write in their journal of 1812, "that we know, among our people, many who have found remission of their sins in the blood of Jesus. There are indeed exceptions, but we can truly say, that among the very considerable number of Esquimaux who live with us, we know of few who are not seriously desirous to profit by what they hear, and to experience and enjoy themselves, that which they see their countrymen possess. Our communicants give us pleasure, for it is the wish of their very hearts to live unto the Lord; and their conduct affords proofs of the sincerity of their professions. Thus, for example, Esquimaux sisters, who have no boat of their own, venture across bays some miles in breadth, sitting behind their husbands on their narrow kajaks, in order to be present at the Holy Sacrament, though at the peril of their lives. The baptized and candidates for baptism also declare, whenever they have an opportunity of speaking privately with us, that they seek satisfaction in nothing but in living to Jesus, and that their favourite occupation, in leisure hours, consists in singing hymns and reading the Gospels which have been printed for their benefit. Their Christian deportment has this natural consequence, that their neighbours who have not yet joined us, are inspired with a desire to become equally happy, and contented. Our young people are a constant subject of our most earnest supplication unto the Lord, that He would reveal Himself to their hearts; nor are there wanting instances amongst them of the efficacy of divine grace. All these blesssings, which we can only briefly touch upon, call for our sincerest gratitude unto the Lord; we devote ourselves most willingly to His service; and if we may be permitted to bring but one stone to the building up of His earthly Jerusalem, how great will be our joy!"

We might detail many pleasing incidents to illustrate and confirm this statement, but it would swell our sketch to a size inconsistent with the brevity of our proposed plan. We shall, therefore, content ourselves with a concise notice of the few prominent events which distinguish the remaining period of our history.

In 1811 the inhabitants of *Hopedale* were attacked by one of those pestilential disorders which have so often desolated these northern coasts. The missionaries give the following account of it: "Our Esquimaux were for a long time preserved from any particular illnesses, except that they were subject to a species of

eruption and boils, which, however, though painful and unpleasant, were rather beneficial to their general health. But on the 24th of July, as a boat filled with our people was leaving *Tikkerarsuk*, one of their provision-places, to return to *Hopedale*, several of them, one after the other, were seized with a nervous and paralytic disorder of a most dangerous and deadly nature, insomuch that during the next eight days, thirteen of them departed this life, of whom seven were communicants. Three of them were fishing in perfect health in the morning, and in the evening lay as corpses in the boat. Above thirty were taken ill, and some brought to the brink of the grave; but now, thank God, the greater number have recovered, though a few are still very weak. As late as the 12th September, we buried an old communicant, called Luke. Terror and dismay seized the people, but we confidently believe that those who departed this life are now in the presence of Him whom they had known here as their Saviour, and to whose holy will they expressed full resignation.

"By this afflicting dispensation we have now a considerable number of widows and orphans depending entirely upon charity, and we cannot withhold from them occasional assistance. We often commend them in prayer to the Father of the Fatherless, who will in mercy regard their wants."

As early as the year 1800, our missionaries learned from the reports of Northlanders, who visited their settlements, that the main seat of the nation was on the coast and islands of the north, beyond *Cape Chudleigh*, and anxiously desired an opportunity of carrying the Gospel into that quarter. On asking their visitors whether it would be agreeable to them to have a mission established in their country, they assured the Brethren that it would give them the greatest pleasure. "The whole land," they said, "would welcome them with one loud shout of rejoicing." Preparations were made by two of the Brethren in 1800, for a coasting voyage to explore the country in that direction, but their plan was frustrated by unfavourable winds and weather.

This project, however, though suspended for a time, was not abandoned; and in 1811, the missionaries were authorized to fit out another expedition for the same purpose. The Brethren Kohlmeister and Kmock, cheerfully engaged in this difficult and perilous enterprise, for which they both possessed eminent qualifications. Having engaged a Christian Esquimaux from *Hopedale*, as a steersman, with his two-masted shallop, they embarked at *Okkak* on the 23d of June, accompanied by four Esquimaux families, besides that of their guide, amounting in all to nineteen

persons. After encountering various dangers from the ice in their passage up the coast, which had never before been navigated by an European, they doubled *Cape Chulleigh*, and on the 7th of August, came to anchor at the mouth of the *Kangertluksoak*, or George River, in the *Ungava* country, lying 140 miles S. S. W. of the Cape, in lat. 58° 57′ north. Here they staid some days, pitching their tents on a green slope, overgrown with shrubs, and flanked by a woody valley, which possessed every advantage for a missionary station.

A sail of six days brought them to the mouth of the *Koksoak*, or South River, 58° 36′ north latitude. It is six or seven hundred miles distant from *Okkak*, and its estuary about as broad as the Thames at Gravesend. Some way up the river, they arrived at a well watered and fertile plain, half a mile in extent, which they also considered as well adapted for a settlement. Being satisfied from the accounts of the natives that there were no other eligible places farther to the west, they now returned homewards, and reached *Okkak* in safety on the 4th of October, after an absence of fourteen weeks, having performed a voyage of from twelve to thirteen hundred miles. *

We are sorry to say that no further steps have yet been taken towards the establishment of a fourth settlement in *Ungava*, a delay which has arisen partly from the distresses occasioned by the late continental war, and partly from the following untoward accident.

"October 28th, 1816," writes the narrator, "the Jemima arrived in the Thames from Labrador, after one of the most dangerous and fatiguing passages ever known. The ship arrived at the drift-ice, on the Labrador coast, on the 16th of July. Captain Fraser found it extending two hundred miles from the land; and after attempting to get in, first at *Hopedale*, then at *Nain*, and lastly at *Okkak*, he was at length completely surrounded by ice, and in the most imminent danger during six days and nights, expecting every moment that the ship would be crushed in pieces, till, after very great exertions, he got towards the outer part of the ice. Nevertheless, he was beset by it for forty-nine days, and did not reach *Okkak* till August 29th. The very next day the whole coast, as far as the eye could reach, was entirely choked up with ice; and after lying at *Okkak* nearly three weeks, he was twice forced back by it on his passage to *Nain*, which place he did not reach till Septem-

* We forbear giving a more detailed account of this interesting voyage, as the particulars are already before the public, in a small work intitled *Journal of a Voyage from Okkak, in Labrador, to Ungava Bay*; edited by the Rev. C. I. Latrobe.

ber 22d. After staying the usual time, Captain Fraser proceeded, October 3d, to *Hopedale*; but though the weather was fine, the lateness of the season, and the large quantities of drift-ice, left him little hope of reaching that settlement. He mentioned this opinion to the Brethren at *Nain*. However, Brother Kmock and his wife, and the two single Brethren, Körner and Christensen, who were going to *Hopedale*, went on board, and they set sail. But the same evening it began to blow extremely hard, with an immense fall of snow, and very thick weather, so that they could not see the length of the ship, and being within half a mile of a dangerous reef of rocks, they were obliged to carry a press of sail to clear them, which they did but just accomplish; for the gale afterwards increased to such a degree, the wind being right on shore, that they could not carry sail any longer, and were obliged to lay the ship to, the sea often breaking over her; and the captain was at length necessitated to bear away for England, October 5th. He again experienced a gale equal to a hurricane, from the 8th to the 10th of October, which was so violent during the night of the 9th, that the captain momently expected the ship's foundering. She was at one time struck by a sea, which twisted her in such a manner that the very seams on her larboard side opened, and the water gushed into the cabin and the mate's birth as if it came from a pump, and every one thought her side was stove in. However, the Lord was pleased to protect every one from harm; and, considering all things, the ship did not suffer materially, neither was any thing lost."

By this disaster, the only serious one which has befallen the missionary vessel in her annual voyages during a period of fifty years, four zealous missionaries were abruptly transported from the field of their activity, leaving their expecting fellow-labourers in *Hopedale* in a state of the most painful anxiety regarding their fate. They returned to Labrador in the following summer, though not without encountering the most imminent risks from storms, thick fogs, and ice-fields, every one of which, seen through the gloom, appeared fraught with death. They were happy to find that their Brethren in *Hopedale*, though disturbed by apprehensions for their safety, had suffered no want of provisions, having been supplied from the stores at *Nain*.

The last year's vessel carried out a translation of the Acts of the Apostles, published for the use of the Esquimaux by the British and Foreign Bible Society, which has before, at different times, presented them with the invaluable gift of the Four Gospels in their own language, and generously offered to print a version of the remaining part of the New Testament, which is

now in progress. Besides this, the Harmony of the Gospel History, a hymn book, and a Summary of Christian Doctrine, for the benefit of the children, have been printed, and are in use among the Esquimaux.

On reviewing the progress of the missions, whose history we have been describing, we cannot conclude without expressing our gratitude to God for thus raising up a seed to serve Him in the deserts of the North, and for so graciously preserving His faithful servants through a course of hardships and dangers encountered in these boreal climes, which, though monotonous in the recital, must have a fearful interest in the reality. But the motive which prompts them to brave these perils and privations is worthy of all their devotion, and the end which they propose to themselves is a glorious one. If He, the Lord of the Harvest, who has sent them forth, still continue to crown their endeavours with his blessing, we may indulge the pleasing reflection, that on the great day of decision, when earth and sea shall render up their dead, the frozen rocks and icy sepulchres of Labrador and Greenland, will yield no inconsiderable proportion of their charge to swell that choral shout which shall proclaim the finished work of the Redeemer, and the fulness of His reward for the travail of his soul.

A LETTER from the ESQUIMAUX JOSEPH, *to the Congregations in Europe. The original is written by his daughter, one of the school-children at* Okkak.

INNUIT okpertut akkiptingnetut, Jesusimik Kausilertut issingmingnut tægulugatik tapsuma Jesusib Kristusib annernermut ajunginermut akkiksumagit kattangutigek titaugapta, uvangale piungitunga, okkiak tasumana. Illagektut kattimavinget nælliutingmet okkallaungmetta illale Jesusib aniatigingmatigut assiokonata nakkudlatokapak Jesusib anneringmatigut kappiaisugvik. Saptingnet tokkomut taimaimat anianga tokkotaumingalo erkareksariler pavut inusiplingne illunane nakoridlurgulo kujagidlalugolo, taipkoa. Ituit Jesusemut toratsainarlit, uvangatauk ittolerutunga Jesusemut uviut tamaita tapsomanget piksarsiniatsainapunga. Okpertut illunaita sallutidlapaka

Josepse Okkamiuk.

To the believers who dwell on that side of the ocean that is, opposite to us, who know Jesus, and walk before His eyes, whom indeed we do not see, but who, by the spirit of Jesus Christ, are made our Brethren and Sisters, I am poor and unworthy; but when the congregation is assembled, then we are told that Jesus, by His sufferings and death, has redeemed us from all our sins, and their heavy punishment, and that Jesus has provided that we should not be lost. This is a comfortable doctrine, and worthy of our thanks; and as it is indeed truth, we therefore keep in memory His sufferings and death, and will praise and thank Him for it all our lives. Ah, that we were all looking only to Jesus! I am growing old, and I will cleave to Jesus, and every day fetch new life and nourishment for my soul from Him. I salute all believers, and am your poor

Joseph of Okkak.

Josepse ojunga Ludevik Jesusibta sangane salutipagit Kablunalo katangutivut illunaita salutipaka.

Joseph greets Lewis (a missionary, Lewis Morhardt, now, in Europe,) in the presence of Jesus and all Europeans, who are my Brethren in Him and believe on Him.

A TABLE,

Exhibiting the Number of Inhabitants baptized, &c. at the Mission in Greenland, from its Commencement.

NEW HERRNHUT.

Years.	Number of Inhabitants.	New baptized.	New Communicants.	Marriages.	Deaths.
1738.	20	0	—	—	—
1739.	—	4	—	—	—
1740.	—	1	—	—	—
1741.	—	0	—	—	1
1742.	30	5	—	—	—
1743.	—	11	—	1	1
1744.	—	16	—	1	3
1745.	—	18	—	—	—
1746.	—	27	—	3	—
1747.	180	52	4	1	3
1748.	230	35	15	3	8
1749.	—	35	15	2	6
1750.	300	52	36	2	6
1751.	—	36	—	6	11
1752.	—	52	36	7	40
1753.	—	32	28	6	17
1754.	—	48	4	4	57
1755.	—	39	—	—	13
1756.	—	36	17	9	21
1757.	392	53	2	5	11
1758.	—	33	32	6	12
1759.	—	40	—	—	12
1760.	—	25	—	—	12
1761.	440	25	—	—	16
1762.	471	44	18	3	19
1767.	—	22	8	4	11
1768.	527				
1769.	540				
1773.	—	—	—	—	70
1799.	279				
1810.	300				
1813.	346	—	12	—	
1816.	359				
1818.	371				

Litchtenfels.

Years.	Number of Inhabitants.	New baptised.	New Communicants.	Marriages.	Deaths.
1758.	—	1	—	—	1
1759.	—	0			
1760.	—	16			
1761.	137	34			
1762.	168	17	—	—	7
1767.	200				
1768.	257				
1769.	290				
1777.	332				
1810.	298				
1815.	300				
1819.	318				

Lichtenau.

Years.	Number of Inhabitants.
1775.	200
1781.	305
1799.	386
1810.	400
1813.	432
1815.	487

Total Number of Inhabitants at the three Settlements, according to the latest Accounts.

New Herrnhut	371
Lichtenfels -	318
Lichtenau -	487
Total	1176

Number of Inhabitants residing in the Missionary Settlements on the Coast of Labrador, in 1819.

	Baptised Adults.	Candidates for Baptism.	Communicants.	Children.	New People.	Inhabitants.
Nain	—	—	—	—	—	175
Okkak	96	37	55	64	58	225
Hopedale	25	15	50	50	27	167
						567

THE END.

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